The LUTHERAN OUTLOOK

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By Raymond L. Olson

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Pointed Paragraphs

INDIFFERENCE TO JESUS!

WHEN Jesus came to Golgotha—they hanged Him to a tree;
They drove great nails through hands and feet and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,—
For those were crude and cruel days and human flesh was cheap.

When Jesus came to Birmingham*—they simply passed Him by;
They never hurt a hair of Him, they only let Him die.
For men had grown more tender and they would not give Him pain;
They only just passed down the street and left Him—in the rain.

Still Jesus cried, "Forgive them, for they know not what they do";
And still it rained, the winter rain that drenched Him thro' and thro'.
The crowds went home and left the street, without a soul to see,
And Jesus crouched against the wall—and cried for Calvary.

—*By G. A. Studderd-Kennedy, of Birmingham, England.*

* Read it a second time and substitute the name of your own town for "Birmingham."

The world did not want an adviser. The world had advised itself almost into hell. The world wanted a Saviour. —Joseph Parker.

TELL-TALE WEEDS

In a certain West African village the native Christians had no privacy for prayer in their huts. So each Christian made off to the bush, behind his hut, for seasons of prayer. After a while there was a worn track from the hut to the place of prayer. Then if it ever happened that the track became overgrown from want of use, another Christian villager would admonish his neighbor, "Brother, there is something the matter with your prayer track." —*Southern Churchman.*

Faith is not the ability to believe something in spite of the evidence; it is the willingness to do something in spite of the consequences.—Sherwood Eddy.

HONESTY IN THE LITTLE

It was a remark overheard in a street car, but it reminded us that there are honorable men in the world. A young man said: "I am very particular about paying my fare. I took a ticket home once when I was a small boy and showed it to my father, saying that the conductor had not taken it, and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat the offense." If all fathers were training their sons in this way there would be fewer dishonorable transactions in high places.—*Herald and Presbyter.*

SOURCE OF WISDOM

The late Dr. George Washington Carver, when invited to testify before a Senate Committee about his laboratory work with the peanut, was asked, "How did you learn all these things?"

"From an old Book."

"What book?" the chairman asked.

"The Bible."

"But does the Bible tell about peanuts?"

"No, Mr. Senator, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut and He did."—*Selected.*

Alcott said to Carlyle that he also could say, "I and the Father are one."

"Yes," said Carlyle, "but Jesus got the world to believe Him!"—The Christian Digest.

A FAITH THAT SHINES

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious. —*C. H. Spurgeon.*

Socialism is the state of mind of those who, being dissatisfied with capitalism and afraid of communism, imagine that the advantages of both can be enjoyed free from the disadvantages of either.—Geo. Wharton Pepper.

A CONSUMING PASSION

One of Wesley's biographers said, "He was out of breath pursuing souls." Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clark's grave is a candle burned down to its socket, and underneath are the words, "In living for others, I am burned away."—*Rev. F. A. Daw.*

Juvenile delinquency is not more than the fruit which has gr from the seeds of parent delinque religious delinquency, education linquency, judiciary delinquency municipal delinquency.—Dr. Vin P. Mazzola.

LIVING IN HEARTS

If your name is to live at all, it much more to have it live in peo hearts than only in their brain don't know that one's eyes will with tears when he thinks of the mous inventor of logarithms.—O Wendell Holmes.

We are reminded of the Sco dominie, who had been having a b trouble with his hard-headed f and who lifted up his voice in pr "O Lord, may we always be right thou knowest we never will ch our minds."—The Christian Leade

FASHIONING THE HUMAN HEART

While a man is stringing a harp tries the strings, not for music, for construction. When it is finis it shall be played for melodies. G fashioning the human heart for fu joy. He only sounds a string here there to see how far His work has gressed.—*Beecher.*

The Lutheran Outlo

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REV. E. E. RYDEN, D.D., Edito Augustana Book Concern, Rock Island,

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OFFICIAL INHUMANITY

By the Editor

EACE HAS COME to the world, but as yet there is no peace. The spirit of hatred aroused by the passions of war continue to persist despite the fact war drums have ceased to beat, and there are numerous evidences that the flames of animosity are being ed by sinister forces. Inhumanity and even brutality being practiced in a manner that is shocking to the stian conscience. Millions of human beings are on verge of starvation, and yet, in America at least, there ars to be no official cognizance of the fact. And the erican people are being kept strangely in ignorance ne awful catastrophe that has befallen a large part ne world's population.

e are referring primarily to the appalling tragedy has come to the German people. We have no plea the despicable despotism which for six long years ught untold misery to mankind; it has been brought n to the perdition which it richly deserved. But we aise a voice in solemn protest against the inhumanity ch today is being practiced by the victor nations nst the German people, many of whom have suffered n their tyrannical leaders longer than the peoples of r countries. And we do plead for pity and mercy for millions of innocent children who in no way could eld responsible for the crimes of their war lords, but now are become the chief victims of the judgment ch has fallen.

ens of thousands of these children are already dead n exposure and starvation. Other tens of thousands perish for want of food, clothing, medicine and shel- during the bitter months of winter that lie ahead. y roam the highways, these children, some with par- and others alone. But their parents are often as less and destitute as they.

here did they come from? They came from the ter- ies taken over by the Russians, Poles, and Czechs astern Europe. The minority problem in many parts of eastern Europe has always been a troublesome one. The minorities have been a source of irritation to the ruling majority peoples. The Russians, Poles and Czechs, however, have evidently found a simple solution for the minority problem. *They have determined that there shall be no minority.* And that is why some 16,000,000 to 18,000,000 people of East Prussia, Poland, Czechoslovakia, Pomerania, the Baltic States, and Silesia are now wandering the highways of Eastern and central Europe, driven from their homes, dispossessed of all they owned in the world, and compelled to beg, to steal, or to die.

British Foreign Secretary Bevin recently told Parliament that the refugee scenes he had witnessed in Berlin beggared description. "As I watched," he said, "I felt, 'My God, that is the price of man's stupidity and war!' It was the most awful sight you could possibly see." And most of the refugees, he added, were women and children. Although he did not say it, the implication was clear that the Russians had taken the husbands and fathers as slave laborers.

AND IN THIS revolting slave business, the United States also stands with guilty hands. During the month of July the communications zone of the United States forces in Europe turned over 320,000 German prisoners to the French and 278,000 to the British, for reconstruction work. These figures did not take into account other thousands of German prisoners already turned over by the Sixth and Twelfth American Armies. However, after the International Red Cross reported that the slave laborers turned over to the French were receiving inhuman treatment, further transfers were halted by General Eisenhower.

The other week, some 2,474 of these slave laborers were returned to the Americans by the French. Correspondents described them as "a beggar army of pale, thin men clad in vermin infested tatters." All were pronounced unfit to work—threee-fourths of them because of malnu-

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trition. Nineteen per cent were severe cases requiring infirmary treatment. Said Associated Press Photographer Henry Griffin, who took pictures of the piled corpses in every German concentration camp from Buchenwald to Dachau:

"The only difference I can see between these men and those corpses is that here they're still breathing."

IT IS NOT without reason that some of the leading churchmen of Germany, men who suffered persecution at the hands of their Nazi oppressors because they would not subscribe to their pagan philosophy, are beginning to wonder if they helped to betray their country into the hands of enemies who are even more pagan and inhuman than their former political tyrants. Bishop Theophilus Wurm, provisional head of the newly organized Evangelical Church of Germany, in a recent letter to Dr. G. K. A. Bell, Anglican Bishop of Chichester, asks bitterly if it was necessary that once again in history the victorious powers should "come to be infested by the spirit of those they have vanquished."

"Was it not possible," he asks, "to take preventive measures in order to save innocent women and children from ghastly misery? Was it really necessary to proceed in such a manner that the war propaganda of Goebbels seemed to be vindicated?"

Bishop Wurm recalls the pledge of the Allied statesmen at Teheran in which it was stated that "we will not rest until we have won the victory over tyranny for freedom and tolerance," and then he adds:

"How we long to see this pledge redeemed! The future destiny of the human race will be determined by the outcome of the struggle between the heathen spirit of revenge and the Christian spirit of mercy and forgiveness. Which will prevail?

"The spirit of forgiveness won the day in 1815, after Europe had been freed from enslavement endured for twenty years under Napoleon. A peace was made which respected the integrity of France proper. The spirit of forgiveness did not prevail in 1918-1919. Today whole German populations are subjected to the harshest retribution."

STRANGELY ENOUGH, it is England—the country that suffered perhaps more than any other from the destructive fury of the Nazi war machine—that has shown the first evidences of an awakened conscience regarding the vindictive measures pursued by the Allies in Germany. The recent discussion in the British Parliament regarding the miseries of the German people was led by Foreign Secretary Bevin himself and brought on one of the most remarkable emotional outbursts witnessed in many years. One lawmaker who ventured to remark that he was indifferent to the fate of the German people was silenced with cries of "Shame!" from his colleagues. Another denounced in bitter terms what he called the "lunatic policy" of the United States.

What is this "lunatic policy" of our nation? Is it a form of appeasement by which we have given free rein to Russia, Poland, France and other of our Allies to carry on in any fashion they desire, just in order to avoid friction with them and to keep them co-operating with u

From the lips of one of our returned chaplains who w an eye-witness of the scene, we have heard how hung German children digging in the garbage cans of a certa American outfit in the hope of finding food during t early days of the occupation of Germany, were driv away by American soldiers. This does not sound like deed of American men. Our fighters do not ordinar act that way. They would rather share their candy, g and food with hungry youngsters. But even Americ soldiers were helpless in the face of grim official ord that not only prohibited them from fraternizing with conquered enemy peoples but also denied them the ri to reveal any human kindness. Was this also a part the "lunatic policy" of our country?

And what about UNRRA? Is it a fact that this agen which has billions of dollars at its disposal for relief wo is prevented from giving any aid to former ene peoples? If so, who is responsible for this situation? it a part of a coldly calculated official inhumanity which the Allied nations hope to reduce the Germ people to a state of helplessness?

IN CONTRAST with the strange cloak of silence wh Washington has thrown over the desperate plight Germany's dispossessed millions, warning voices are ginning to be raised in various parts of the United Sta "The peace is being lost at the present moment as as it is possible for five nations to lose it," declared Jo Nevin Sayre, co-secretary of the national Fellowship Reconciliation, in a midwestern address, as he told of brutal deportations in eastern Europe. "The age tha coming in must be marked by non-violent spiritual for Unless that force is characteristic of the age to co there won't be any age or culture worth talking ab or making an effort to save for our children."

Dr. John A. Mackay, president of Princeton Theolo cal Seminary, echoed the same sentiment when he s "If the world displays interest exclusively in punishm of war guilt, it will create a diabolical situation with d gerous reactions."

And former President Hoover is even more dee concerned. In an address at Wilson College, Penns vania, emphasizing the need of a reconversion of the tellectual, moral, and spiritual life of mankind from shock of war to the life of peace, he spoke soberly ab our dulled sense of truth, our damaged sense of just our loss of sensitiveness to brutality, and at least partial loss of our ideals of freedom. If the Allies per in their present policy of visiting on the children of r lions of Germans and Japanese the sins of their fath and seek to reduce the economic life of coming gene tions to the low levels of an agricultural state, warned Hoover, they will "create gigantic cesspools of hate, p erty, and conspiracy against the world."

THESE ARE SOLEMN WORDS, and America the rest of the world will do well to ponder th earnestly. The time has evidently come when the Chu must raise its voice in protest, and in no uncertain wo against the vindictive and brutal spirit of revenge wh

ars at the present time to animate the victorious na-
. The world is in utter chaos, morally, spiritually,
omically, and politically, and it is drifting rapidly
r to the abyss of complete disaster. Millions are in
grip of despair. Revolutions everywhere are in the
ng. It is already late, very late, if mankind is to be
d from another appalling catastrophe.

stead of discussing the probability of a third World
and the horrors which the atomic bomb will bring
uch a struggle, let the nations be summoned for a
e Conference. And let it truly be a peace confer-
and not the breeding ground for another war. The
ls of hate have already ruled long enough, and a
y mess they have made of God's fair world. It is time
t the Prince of Peace begin His reign in the councils
ne nations and in the hearts of men.

ttle on Conscription sumed by Churches

HE BATTLE over peacetime conscription must be fought all over again. Much to the amazement of the istian Churches, as well as the educational leaders ne country, terrific pressure is again being applied on gress to enact a law which would require every boy he land at the age of 18 years to submit to a year's ning in a military camp. And unfortunately, the en- program has been given the complete blessing of the sident.

is quite evident that the issue is resolving itself into ruggle between the military caste of the nation and common people. Washington's brass hats have had ey-day during the war years. They have built up the atest military establishment in all of human history, they are reluctant to surrender the system that pro- es so much in the way of personal power, social pres- , and financial advantage.

ndoubtedly this is also one of the primary reasons the slow demobilization of the American Army. The r Department reports that it is physically impossible demobilize the Army below 2½ million men by next mer, yet it is reported that there are numerous ships g idle in the ports on the Pacific Coast. General enhower and General MacArthur together have asked only 500,000 men "or less" for the two armies of oc- ation, but the War Department continues to draft 00 new men every month after peace has come! The r Department insists that peacetime conscription is essary because voluntary enlistments will not pro- e the number of men needed for our standing Army the postwar world, yet it boasts than an average of 0 men are re-enlisting for service every day, or a al of 75,000 a month.

Aside from all the serious objections inherent in a uni- sal training system, and they are many, perhaps the st dangerous is the reaction in other countries to the ption of such a revolutionary policy on the part of United States. In making his plea to Congress for enactment of the proposed law, President Truman stressed the necessity of keeping the United States a powerful nation. He said:

"For years to come the success of our efforts for a just and lasting peace will depend upon the strength of those who are determined to maintain the peace. We intend to use all our moral influence and all our physical strength to work for that kind of peace. We can insure such a peace only so long as we remain strong. We must face the fact that peace must be built upon power as well as upon good-will and good deeds."

The same "power" note was sounded by the President in his Navy Day speech in New York City on October 27. After boasting that, even after demobilization, "the United States will still be the greatest naval power on earth," Mr. Truman added:

"In addition to that naval power, we shall still have one of the most powerful air forces in the world. And just the other day, so that on short notice we could mobilize a powerful and well-equipped land, sea and air force, I asked the Congress to adopt universal training."

What will be the reaction of other nations to this new militaristic attitude of the United States? The answer from Russia came within a few days. On Nov. 6, the 28th anniversary of the Red revolution, Foreign Commissar Molotov warned the celebrating multitudes in Moscow, as well as the rest of the world, that an armament race between the nations was fraught with peril. Alluding particularly to the atomic bomb, Molotov assured his hearers that Russia would soon have atomic energy "and much other energy." And he added:

'There can be no technical secrets on a large scale at the present time which could remain the property of any one country or any narrow group of governments. Therefore the discovery of atomic energy must not encourage either enthusiasm for use of the discovery in the game of power politics or indifference regarding the future of peace-loving nations."

A generation ago the United States entered a world war for the avowed purpose of destroying the spirit of militarism in Germany and to end all wars. Militarism, it was then asserted, was the bane of civilization and a curse to mankind. In 1941, through devious ways, we were again plunged into a devastating world conflict, ostensibly to safeguard the principles of democracy against the aggressions of militaristic autocracy. Twice we were victorious at bloody cost, and the military might of our enemies was shattered.

Does all this now give us the right to assume the arrogant role once played by the enemy nations? Have we any more right to arm to the teeth than they? And does all this constitute a virtual confession on our part that the spirit which we set out to conquer in them has in reality conquered us?

Peace-loving Americans will deeply regret that their President is permitting himself to be used as the instrument in the hands of the military caste to sell the nation into a form of bondage utterly inconsistent with the spirit of true democracy. The course Mr. Truman is now pursuing can have only one outcome for America and its people—it will lead inevitably to war.

Truman Embarrassed By Union Pickets

LAST MONTH we advocated in these columns the enactment of compulsory arbitration laws as the only sane and logical solution of America's growing industrial warfare. Developments in labor-employer relations during the last thirty days have only served to strengthen our conviction in the matter. President Truman's promulgation on October 30 of a new wage-price policy, which had been eagerly awaited by the American people as a possible method of resolving the present difficulties, only had the result of precipitating a new wave of strikes. The President advocated wage increases in cases where none had been previously granted or where such increases were not adequate to meet increased costs in living, but industry was not given the right to raise prices unless, after the lapse of six months, such were proved to be imperative as a result of wage increases.

Six days later, on Nov. 5, President Truman convened a National Labor-Management Conference in Washington at which thirty-six delegates representing labor and management listened to a threat from the President that if they failed to find a satisfactory formula for ending the strife which is imperiling the country's prosperity and delaying urgently needed peacetime production, the government will act on its own accord. Said the President:

"This is your opportunity to prove that you can come to understanding and agreement without political or governmental pressure. The outcome of the Conference rests with the representatives of management and labor. But —as in all other public affairs—the outcome also rests with the American public who, by their interest and concern, can be a constant reminder that arbitrary selfishness and a refusal to see the other fellow's point of view have no place in these meetings.

"Our country is worried about our industrial relations. It has a right to be. That worry is reflected in the halls of the Congress in the form of all kinds of proposed legislation. You have it in your power to stop that worry. I have supreme confidence in your ability to find a democratic way to compose industrial difficulties."

Pickets bearing placards paraded before the Labor Department auditorium before the President's arrival at the Conference, but withdrew to let Mr. Truman enter the building without incident. They were protesting nonrepresentation of independent unions at the Conference. One of the placards read:

"The Man from Independence, Missouri, Forgot the Independent Unions"

It was rather ironical, however, that all the other delegates, including union representatives, had to run the gauntlet of the pickets in order to enter the building. John L. Lewis was reported by the Associated Press as having walked straight through the picket line, but labor's other two outstanding figures—President William Green of the American Federation of Labor and President Philip Murrary of the C. I. O.—evaded the pickets by entering the building through a side door.

We end this editorial in the same vein as that o month ago. If we have concluded at last that internati al warfare is insanity and that it must be replaced some form of settlement through law and order, i equally imperative that war on the home front be brou to an end by some kind of labor tribunal which shall only have the right to adjudicate misunderstandings tween industry and labor but also shall have the po to enforce its decrees. If common sense in the past failed to bring into being such a system, threatening aster to our national economy may force it very shor

Teachers' College Gets A Lesson to Ponder

WHEN THE BATTLESHIP *Missouri* came to N York City to participate in the nation's Navy I celebration on October 22, it presented an imposing ture. Although it had been through the thick of fighting in the Pacific, nearly two months had been sp in putting the vessel in first-class shape. A week la when the souvenir hunters of New York City had ished their work, the battleship looked as though it tangled with the Japs again.

"I would prefer battle or fire damage control," asse Lt. Philip Stromback, damage control officer of the sel, as he ruefully surveyed the results of the pub assault on the ship. Many of the souvenir hunters, it stated, came armed with pliers, wrenches, and pen kni and they removed almost everything that was loose— a lot besides.

Most of the damage, officers charged, was done du a visit on October 31 of approximately 60,000 school c dren of the city. Here is what the officers said the you sters did:

Sounded a general alarm which sent sailors scurr to battle stations.

Attempted to hack out the main deck plate comme rating the Japanese surrender ceremony.

Tried to pull every lever in sight—one of which leased a two-ton life raft that thundered onto the and cost one child a finger.

Precipitated a general furor simultaneously in wh approximately 150 of their teachers fainted, necessita rigging special bunks to care for them.

Pilfered many fire hose nozzles.

Penciled countless "compositions" on the freshly pa ed walls.

This is not a very pretty picture of the school yout America, is it? Undoubtedly it will arouse some rea prehension in the minds of many, and it ought to forth some mighty sober thinking on the part of the co try's leaders in education.

In a way, it is rather ironical that all this should h happened in New York City. Indeed, it took place at very back door of Teachers' College, Columbia Univ ity, where the whole idea of undisciplined method

ent-day education was first spawned and where its exponents still seem obsessed with the notion that ll work. It will work all right, but in a way its propaers probably never even remotely imagined.

ne children of today will be shaping the world of tomorrow. In view of the chaos that already exists, one not help wondering what will happen when an undisciplined generation takes over. Perhaps Teachers' ege can give us the answer.

urches Bring Faith University Campus

HAT THE CHURCHES of America are becoming increasingly aware of the fact that the great universiof the land are critical fronts on which decisive batmust be fought for the Christian faith is indicated the plans for increased campus activity in the postera which various denominations are making known. he University of Minnesota is a typical example. With ouragement from the university administration, nine erent religious groups have announced that they are paring for a bigger and more efficient role on that pus. Three of them have purchased former fraternity uses and converted them into religious centers. They : the Lutheran Student Association (sponsored by the erican Lutheran Conference and now taken over by National Lutheran Council;) the Protestant Episco- Church, and the B'nai B'rith Hillel Foundation. The wman Foundation, a Roman Catholic organization, has o purchased a residence, which has been converted ina chapel. A University Catholic church is planned for future.

In addition to these, the Minnesota District of the Misuri Synod recently appropriated $30,000 for a chapel d center at the University and a site is now being ught.

Three other Christian groups—the Presbyterians, the ristian-Congregationalists, and the Methodists—are anning extensive expansion in their work among Minsota students.

E. G. Williamson, dean of students, recently made the tement that the University welcomes the expansion ograms of the various Churches and is encouraging eir work in "every possible way." He even expressed e hope that the Churches may eventually establish dortories for their students.

Hate on the Warpath

BASIL O'CONNOR, national chairman of the American Red Cross, is not an alarmist. He is a compeent observer, however, of what goes on in America and is many years in public life have given him unusual opportunities to do a considerable degree of observing. In recent address, Mr. O'Connor said that "the ground was never better fertilized than today for dissension among members of different creeds and races."

"Dissension" is a mild word for describing what is actually happening in some places—in New York City, for example, where on September 29, according to the conservative *New York Times,* "long-smoldering strife between . . . white and negro students . . . broke into open warfare."

The fact that "knives flashed and bottles were flung from roof-tops" takes this riot quite beyond the category of dissension. But the added fact that, in the opinion of Superintendent of Schools Dr. John E. Wade, grammar school children as well as high school students were encouraged by their *elders* to demonstrate as they did, throws a very sinister light on the situation indeed.

And in case someone may think that inter-group tensions are confined to only one part of the country, it is just as well to quote Professor Howard E. Wilson of Harvard University who is currently working with the Carnegie Endowment for International Peace. Professor Wilson says reports show that unrest is widespread among students in the Middle West over matters of inter-group relations. He also advances the opinion that "probably" adults who favor intolerance are using these students for their own purposes.

There can be no doubt whatever that out of some seventy million members of the Christian Church in this country a large proportion of grammar school children and students in high school and college come from Christian homes and are under the direct influence of the Church during the crucially formative period of their lives. No doubt either that the Christian Church, by every test of what constitutes Christianity, has to be against racial and religious hate. It is to be hoped that the Church, which has such powerful influence over so many children and adults in America, will use its great power to turn back the tide of hate in this country. It is not too late. But it is getting later by the hour.

New York City William C. Kernan.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

WE CONCLUDE THIS COLUMN

FROM DR. R. E. TULLOSS, president of the National Lutheran Council, comes the word that Dr. Morris Wee, pastor of Bethel Lutheran Church at Madison, Wisconsin, has accepted the call to become executive secretary of the Student Service Commission of the Council. In replying to the acceptance, Dr. Tulloss wrote to the new secretary, "Your acceptance of the call to head the student work brings me great joy. Am notifying members of the Commission, who will join me in expressing profound gratification that you are to lead us in this important field."

With this announcement from Dr. Tulloss we conclude the Campus Perspectives column in the *LUTHERAN OUTLOOK*. While Dr. Wee will not take over until February 1, each of the several steps necessary to actualize the transfer of Student Service to the National Lutheran Council has now been taken. Consequently the work is no longer a purely Conference activity.

This issue of the *OUTLOOK* is the November number. That makes it seven years this month since your secretary was installed at the Racine convention of the American Lutheran Conference. That evening there was much good-will expressed in the anticipation that five Synods were going to do a piece of Kingdom work cooperatively. But withal, there was a sense that the cooperation was experimental and not a thing to be taken for granted.

In the seven years that have elapsed the Synods of the American Lutheran Conference have increased the annual appropriation for student service from $6,000 to $40,000. Full-time workers have been placed on a number of local campuses, property has been acquired at nine university and college centers, student enthusiasm has grown by great leaps, and many young men and women have come to know their Saviour for the first time, or have been revitalized in their Christian faith.

All of this may seem to add up to a stopping point. However, what has been done is not fulfillment, but a road marker pointing to larger unclaimed opportunities. The faith that these can be redeemed more effectively under the National Lutheran Council gives your retiring secretary a sense of gratitude in seeing the present transition accomplished. God's loom is busy weaving a destiny of blessing for the Lutheran Church in America.

To Dr. Wee goes the privilege and high calling of being a co-laborer with God as He shapes this destiny in our student world. God has given Dr. Wee gifts and experience to fit his hands for the task. It will be a pleasure to support him and all of our student workers in the quiet moments when we talk with God.

Looking at the Conference

By LAWRENCE M. STAVIG

Secretary of American Lutheran Conference

THE CONVENTION of the Conference held in Milwaukee a year ago brought unmistakable evidence that this federation of Lutheran bodies has a sense of continuing mission. That gathering was emphatic in its endorsement of the expanding program of the National Lutheran Council. It was also convinced that ultimate organic union in American Lutheranism must be a definite goal. Having defined its position in these matters, the Conference declared its conviction that it has a further contribution as a Conference to make to American Lutheranism.

The Milwaukee convention recognized the difficul of a position wherein the program of activities is bei gradually shifted to the National Lutheran Coun while at the same time it seems important that the Am ican Lutheran Conference remain a separate body. is never easy for any organization to maintain itself less it has concrete, visible work to do. In order to least partially ease this difficulty, there is considera discussion at the present time concerning a future p gram of activity for the Conference. One may exp that as we approach 1946 and the next biennial c vention, the details of such a program will be studi and discussed throughout the Conference with a vi to stimulating such discussion; I therefore venture mention at this time some of the possibilities that being suggested.

Unite Foreign Mission Fields?

There are those who believe the time has come wh the foreign mission efforts of the constituent bodies the Conference should be consolidated into one sin unified program. It is argued that the mission fields the Church are remote from this country. As long we are in pulpit and altar fellowship, why should not be one in foreign lands?

Our goal is Lutheran unity; why then should we p petuate in foreign lands the cleavages which have veloped in America? In China, for example, we ha already organized a single Chinese Lutheran Chur Our seminary work, our production of literature, c home and agency are all joint efforts. Furthermore, is pointed out that if all bodies could share the resp sibility and joy of work on all fields, their interest a love would be deepened and broadened. Just as have unified our work on state school campuses America, why not unify our work in India, Afri Madagascar, New Guinea, Latin America, China a Japan?

There are those who question the wisdom of such move at this time. The foreign mission program is integral part of the life of any Church. Part of its su cess has been due to the personal bonds which conn the foreign field and the home Church. The forei field is as much a part of the Church as is any secti of the Church in our own country. The foreign missi program ought to remain separate until the time com for the bodies to move into organic union.

An American Lutheran University

There has been considerable discussion concerni the establishment and development of a Lutheran u versity in this country. The suggestion that there such an institution has several times been brought the attention of the American Lutheran Conferen would not this be the time for us to take the initiati in getting such a move under way? Tied up with t proposal is the entire future of higher Christian edu tion within the Conference.

Strong arguments are being advanced in support

project. If our Lutheran Church is to make an act upon our country, it must make that impact in y field of thought and activity. There is need of a osophy of education, of a philosophy of history, an ication of Christian principles to every area of life. can such a contribution be made if not through a t university? Since the Conference has a large cational set-up in the middle-west, since extensive s are under way for college enlargement and build- in every synod, and since many of the present in- tions overlap in territory and program, should not Conference now step forward with plans which will y the educational program and also provide an erican Lutheran University?

n the other hand, many question whether there uld be a Lutheran university. Rather than to under- the questionable task of duplicating the facilities ur great state and private universities, will it not be er that we make our colleges strong and efficient? n let us provide scholarships for promising students, us provide chapter houses and skilled personnel for ding them while they attend already existing univer- es. Let the Church concentrate its graduate work the fields of theology and of missions. Let each Lu- ran body build and maintain its own colleges until day of organic union comes. In that day, the pro- m of higher education can be coordinated. Since in- idual synods have found it difficult, if not impossible, consolidate their institutions, what hope is there of eral independent bodies doing so? Finally, it is ued that if there is to be a Lutheran university, it ht to be an effort of the entire Lutheran Church, luding both the Synodical Conference and the L.C.A., and not merely the American Lutheran Con- ence.

Common Worship Forms

Almost all Lutherans deplore the lack of unity in the mnology and forms of worship of the various Lutheran urch bodies. One goes from church to church and ets a bewildering variety of hymn translations, hymn lodies, orders of service, vestments, and liturgical actices. Some believe that an order of service has eady been created; others feel that there are rich itages in varied racial groups that are still to be in- ded. Could not the Conference promote the prepar- ion and publication of a common Lutheran hymnal d of common forms of worship? The singing of the me hymns, participation in the same order of worship, d the adoption of common practices would hasten the y when American Lutherans become one.

But here again the question is raised: Should not such project as this grow out of the more inclusive National utheran Council? Should not an effort be made to list the cooperation of the Synodical Conference? here are those who are not certain that too much uni- rmity is a desirable end when matters of liturgy are volved.

Promoting the Official Organ

The *LUTHERAN OUTLOOK* may be made to provide a voice for American Lutheranism. Already our Conference has put much thought, energy and money into this publication. It has attracted favorable comment and is being well received in various sections of the Lutheran Church. There is need today of an organ which has no particular objective, but which can speak for a larger Lutheranism. Dr. E. E. Ryden has proven to be an able editor, even though able to devote only a portion of his time to this paper. Would it not be well to throw the resources of the Conference behind the *OUTLOOK* in an earnest, serious effort to make it a widely read, influential church paper?

The American Lutheran Conference will face the decision as to whether to move into some of the areas indicated. It will be well if much thought and study is given to these and other proposals during the months that lie just ahead.

Need 1,000 Missionaries

"THE LUTHERAN CHURCH should have one thousand missionaries in China after the war," declared Dr. Daniel Nelson, Chungking representative of the Lutheran World Convention, commenting that this goal is in the realm of reality since it is only a 40 per cent increase over pre-war missionary personnel.

The number in China was reduced about 150 last winter when Dr. Nelson sought Ambassador Patrick Hurley's aid in evacuating them from areas about to be overrun by the Japanese armies. Upon the ambassador's emphatic statement, "I am in favor of helping all missionaries, regardless of race or denomination if they are Christian. Let us help them," Gen. A. C. Wedemeyer gave orders to his 14th Air Force to pick up the personnel at perimeter airbases and fly them without charge to western China. Dr. Nelson then negotiated their transportation across the Himalayas to Calcutta by commercial transport plane, whence many of them have since returned to their home lands. Others have since left their posts to begin long overdue furloughs, and new personnel in many instances are awaiting clearance to enter the fields as replacements.

Based on the count made at the end of 1944, Dr. Nelson offers the following breakdown by nationalities of the Lutheran missionary personnel in China:

Nationality	Men	Women	Children	Total
American	28	33	13	74
Canadian	1	1	—	2
Danish	4	1	—	5
Finnish	6	13	3	22
German	45	101	75	221
French	1	2	1	4
Icelandic	1	1	1	3
Swedish	19	25	8	52
Swiss	3	10	2	15
Norwegian	69	109	87	265
Totals	177	296	190	663

Fools Will Burn

By Booth Tarkington *
Indianapolis, Ind.

ORATORS HAVE BEEN talking loudly of "A New Era," "The End of an Epoch," "A Brave New World," etc., dividing history into personally selected periods and brightly pasting such common propaganda labels to various political medicaments of doubtful value. But now, "out of a clear sky," a hell's own flash, incomparably more intolerable than lightning, terrifies the world with a glimpse of Nature laughing murderously at the period-charting of politicians, economists, and reformers.

That fire flash lets us *know* that we are crossing a strange threshold, stumbling dazed into a new period promptly to be more dangerous to man than the Ice Age or the too near approach of a comet. The Hiroshima bomb is already "improved." The "perfected" bomb will be to this one what the B-32 airplane is to the flimsy kite upon which the Wrights flew prone, at Kitty Hawk. The structure of the "perfected" bombs will be no secret from anybody. Every nation will be able to produce and use them.

There can be no counter measures that offer safety when the bomb is tied (as it now will be) to a controlled "improved" stratospheric rocket. Some of our military friends talk of radar and say that we always find counter measures. They say that armor stopped the arrow, for instance, and trenches, cellars and earthworks stopped the bullet. Nothing stopped the German V-2, so our British cousins tell us; and, as for the bullet, we are strategically informed that the best counter measure is to kill the sender before he can kill you. Wars have seemed to prove that other counter measures against gunpowder are not "safe."

Whatever Destroys Is Used

Some of us, not liking realism when it grows too awful, seek comfort in imagining that a weapon so inclusive as the A-bomb will be shelved in war by "mutual consent." It will be like gas, the self-comforters say; neither side used gas in this war, yet both sides could have used it. The answer is that gas can come back on its sender if the wind shifts and only compels the use of gas masks, an inconvenience merely. In total war whatever destroys is used. Allies and Axis both used flame-throwers horribly.

As a counter measure against the A-bomb an interviewed expert has recommended that we at once begin the evacuation of all cities, towns, villages, rebuildi them beneath mountain ranges, and placing all railroa and highways deep underground. This seems too mu to ask; we'd prefer to burn.

To understand that we *can* burn—you and I and c children, our aunts and uncles and all of us—is so volting that our minds wince and wriggle away fr the hideous pictures. We don't like to face the certa ty that within a short time if we undertake another w we *shall* burn. Very soon indeed a small country w be able to destroy a huge one. The small country w of course be itself destroyed, too; but what satisfacti is that?

We may well look with wonder and compassion up little children and babies. They must prepare the selves to begin to live in a world where anybody c destroy everybody.

Could Blackmail the World

Reality demands that we divest ourselves immediat of the idea that the A-bomb is American. It was cre ed by cosmopolitan physicists; but no matter who ma the first one, the thing can no more be an Americ property than can earthquake or steam or photograp A shower of "perfected" A-bombs from Guatemala co write Finis to the United States. Gangsters with roc A-bombs and a small base anywhere could blackm the world.

From now on the nations are like a family living i house with walls irretrievably built of dynamite. W would the members of such a family do if (like o selves) they could not move to another house? I thi they would walk softly and take care not to be irritati to one another.

Suppose two of this forever imperiled household h the others like death; suppose those two are convinc that the others have done them frightful injury; supp those two boil for revenge and would even die the selves to obtain it: What should the others do? I thi they should watch the two implacable haters pre carefully and be ready to strike if either takes a s toward the walls.

I think some members of the family would have be watchmen—most responsible and impartial wat men. They'd have to see to it that nobody jarred t walls or had any possible chance to jar them. Dispu in the family would have to be settled without pu melings. Any physical violence at all might set off t dynamite.

* *This was written by Mr. Tarkington for the Indiana Committee for Victory as the script for a broadcast. It is printed by permission*

"And the Wars Went On"

r decades, with every "improvement" of artillery, anes or explosives, optimists have said, "Now there be no more wars because the destruction would be orrible!" But there *were* more wars; always there governments that took the people into the new ilations. The holocausts and the massacres de- ed human beings by tens of thousands and all their s and property with them—and the wars went on. ent day historians tell us that thirty millions of le perished of this last war. Many of those millions people of the conqueror countries, for in such licts the winners are only less horribly damaged the losers. And the A-bomb speaks to mankind says, "You ain't seen *nothin'* yet! Wait 'til your war!"

our house of dynamite—this world—who threatens r those dread walls? Germany and Japan will so aten if and when they can. Let *them* make A-bombs what will they do with them? Therefore the watch- must be of a sharper vigilance than ever watchmen e before. But shall they watch only Germany and an? What of Russia, for instance?

What About Russia?

efore long Russia can make more "improved" A- bs than even the United States can. (A very few, of rse, would break any country's back; Japan needed two.) Should we then be nervous about Russia? owing how easily she could destroy us, if she thought useful to herself, should we fear her? Fear means e. Should we hate her? Hating and fearing her, uld we prepare to "defend ourselves" against her? s is to say: Should we prepare for war against her? d *that* is to say: Should we attack her?

But let us consider ourselves from Russia's viewpoint ndeed from the viewpoint of all other nations. Some us are pleased to announce that we are, militarily, most powerful nation in the world. The very an- ncement means that we feel we can do as we please our conduct toward other nations. Russia would not l comfortable about that. Neither would any other ion. If it were true that we are so powerful that we do as we please, all other nations would fear us, uld hate us, would prepare to "defend themselves"— l the day would come when they'd feel they'd have attack us, to make themselves secure from our world- tatorship.

How Powerful Are We?

It is not true, however, that we are so powerful that can do as we please; and we'd better stop thinking d saying so—it jars the walls. We are almost already lnerable to complete destruction. A very short time o there was strong advocacy of the universal peace- ne conscription of boys, which meant an armament ce with Russia—and eventual war "for the champion- ship." This idea is now abandoned by aware minds;* training camps in holes under mountain ranges aren't feasible. Armies, surface fleets, and even submarines are all upon the point of becoming obsolete. Shall we enter an A-bomb race with Russia?

Only suicidal madmen would think A-bomb races with anybody an attractive idea. Mankind at last has a practical choice between suicide and peace. The human race can live or not as it chooses; but it can live in peace only. Peace is the "counter measure" to which war can provide none.

"God works in a mysterious way His wonders to perform." Just before the first atomic energy bomb fell upon this earth a Security Council was provided for the world as a means to insure peace. This is a suggestive fact in which minds interested in Nature's coincidences may find a considerable significance.

God Provides Way of Escape

At the very moment when the means to destroy all life arrived in man's hands, there developed into his mind the conception that could save him from his dreadful machine. If he proves manicdepressive enough to choose death by the machine instead of salvation and progress, then some eternal gazer from another planet may sigh and say that Nature's experiment with this little earth of ours is a failure, and "man has lived in vain."

The Security Council of the United Nations must have complete control of the A-bomb. The Council must have a better than adequate force of international and scientifically trained inspectors. The inspectors must have open access to every part of every country. A small police force under the Council will be able to insure the peace of the world. "Aggressor countries" can no longer be aggressive and exist.

Any isolationism, old or new, is now a peril. We cannot be or call ourselves "the most powerful nation in the world" without rousing such mistrust and dislike of the United States as was roused in us when Germany set up to be a World Dictator. Our military forces, eleven million strong at their best, and supported by our industrial might, do *not* make us the "most powerful nation." Showered by A-bombs that whole power vanishes into less than dust. For the magnificent fight our forces have made we should be sorrowfully proud—sorrowful for what they have suffered, and proud that they are our fellow countrymen. But they cannot do it again.

Must Outlaw War

A bill has been introduced in our Congress to keep the process for making the A-bomb a secret and to provide penalties, the newspapers say, (I hope mistakenly) for any person (except an American official committee) who seeks to use atomic energy, which is to be employed

* *President Truman, nevertheless, has asked Congress to enact a law for peacetime conscription.—The Editor*

in war by this country exclusively. This is comedy at its lamentable zenith and the bill should be passed by a convention of ostriches. Congress may as well pass a measure keeping electricity a secret and outlawing the use of gasoline engines in Persia. Our only hope of outlawing the use of A-bombs against us in war rests upon our persuading the rest of the world to outla war. Ninety thousand people died of two A-bom dropped over Japan.

If we trust to our own "power" alone we shall bur Nature does not suffer fools gladly and has shown h hand to us in deadly proof of it.

I Will Build My Church

Exemplified by the Book of Jonah

By George F. Hall
Dean of Christianity, Gustavus Adolphus College, St. Peter, Minn.

THE TEACHING OF JESUS is relatively free from quotations, and His references to Old Testament characters are few. He differed greatly from His contemporaries in His teaching, as His hearers pointed out.

As *the* clue to His opponents of His eventual meaning and significance, He pointed to a rather obscure book in the Old Testament, the story of the first missionary of the Jews to a foreign people, Jonah. Twice in Matthew is Jonah mentioned as the only sign to a wicked and adulterous generation. (Matt. 12:39 ff; 16:4).

In the friendly circle of His students, Jesus spoke more freely. He praised very highly Peter's confession that He was the Christ, the Son of the living God (Matt. 16:13 ff). He spoke in the familiar metaphors of the rock foundation and the keys that open and close. On this confession the Church was to be built and that Church would have the keys of the Kingdom of Heaven. At another occasion He described the Church as universal and elastic, for where two or three were gathered in His name, He was among them. He sent out the Seventy in twos on an aggressive home mission program which was clearly limited and defined. He went to the borders and through Samaria himself and hesitated not to speak to Gentiles. His last words commissioned His disciples to go into the world recruiting students for His school by baptizing and preaching. As they obeyed this charge, they were to experience His eternal presence.

But for the unfriendly, the only clue and sign was Jonah. This story somehow expressed for Jesus the unique doctrine about himself and the method of His Church.

THE EARLY CHURCH apparently understood and used this book. Jonah was the most popular figure in catacomb art. Almost every detail of that story was the object of the first artistic attempts of the Christians that still remain. They found a word device for the essentials of the Christian confession in the letters of the word for fish (icthus). In the Greek this word provided the initial letters for the confession, "Jesus, the Christ, the Son of God, the Saviour."

Today, however, Jonah is in little use. It has been the hotbed of controversy on icthyology and history. Its lesson has been lost in discussions about whale and fi anatomy. The revival at Nineveh left no mark on secul history. The unfortunate truth is that we of the Weste world lack the qualities necessary for understanding a using this book. In our literalism we are so concern about scientific details that the beauty of the compo tion and its teaching is lost. We are a generation th finds abstractions uninteresting; that prefers photograp to paintings, and demands that works of art shall photographic; that evaluates utilitarian science above t other achievements of the human spirit.

The great productions of the human spirit and divi revelation frequently transcend history and scienc They are always contemporary and always true.

THERE WAS MUCH that Jonah could teach the co temporaries of Jesus about Jesus and His work. taught the essential message of the Gospel—the res rection of Jesus. This was the first designation of t Apostles, "Witnesses of the Resurrection." Paul assert the truth that all other doctrines hinge upon this o historical fact. This is the ultimate meaning of the Cr —that it was not only death but death overcome throu the divine resurgence of life. Easter is a constant fa of Christian experience in the Church and among in viduals. When condemned to death by its contempora ies, the Church has risen to greater life through the r surgent power of the Cross. Tragedy has led to triump

A second teaching that cannot be missed, for Jes mentioned it often, is the preaching to the Gentiles a their acceptance of the Gospel message. We frequent picture the disciples as powerful and nearly flawless a ter the Pentecost experience. An examination of Ac however, reveals a different picture. With the mirac of Pentecost teaching the transmission of the Gospe message in every language as an indubitable experienc they still did not encourage the expansion of the field the Jerusalem Church. It was the Apostle Paul and Ba nabas, both outside of the original twelve, who reall did the work that Christ commanded. It was Antioc not Jerusalem, that first sent out workers. The Jerus lem Church members did become missionaries when pe secution drove them out of the sacred city. The circu stance of history was more compelling than the comma of Christ.

NAH WAS A PROPHET who was nearly always rong. There is humor and pathos in this portrait. same object inspires these diverse reactions. We h at Jonah until we see that Jonah is mirroring our- es. Then there should be remorse and repentance.

here are many things that we have in common with ah. Jonah, the Jews, the Apostles, and we have ed much about a universal God, but have run away its implications.

nah was brave enough to be a martyr under social sure, but was not willing to live a life of unthanked ice doing God's will. It is easier for all of us to die martyrs than to live lives of service. Few, indeed, se God's voice because of cowardice. People go ough more suffering and privation for business and r values than they would ever think of doing for the pel. The crucial point with Jonah (as with us) was odium of doing God's will, of carrying His name into riendly territory, whether that be next door to your e or abroad.

onah composed beautiful poetry in his trouble. The at literature of the Christians appeared in the midst discouragement, persecution, and difficulties. Amongst ty problems and great disappointments, Paul wrote immortal Epistles. When the Church suffered the of one of the eye witnesses of Jesus' life (Peter), rk, his interpreter, wrote the Gospel that bears his ne. An exiled seer saw the meaning of the Kingdom God in history and the eventual triumph of the Lamb. Jonah produced poetry (the highest degree of in- ration according to the Jews was poetry) on the way obedience, so the Christians in the Gentile milieu pro- ed the literature of the New Testament. And when- r a generation of Christians has been obedient, out their trials and difficulties has emerged a significant ristian literature.

Jonah best preached a message of hate and judgment t a greater than Jonah preaches out of love. Jonah was preacher keenly disappointed with the success of his aching. Apostolic times, strange as it may sound, did t have men of purer motives than are found today in Church. As Jonah preached out of hatred and his ssage was received, so the Gospel is sometimes ached out of motives other than love. The mixed tives of the first century Christians are evident in the h chapter of First Corinthians, Second Corinthians, d Philippians. But the Gospel was effective and con- ues to be effective though preached by sinners who oclaim an ideal which they themselves do not fully ain. God has not and will not deprive people of the ssings of the Gospel simply because His servants lack rfection.

Jonah prayed for God's mercy and received it in his pentance, yet he was angry when God gave the Gen- es the same treatment when they repented. Jonah was ver convinced that God knew best. The early Jewish- ristians appreciated Christ's death for themselves, but ught on with difficulty that the same blessing was in- nded for others. They accepted the principle of salva- tion for all who believe as a theology but not as an ex- perience of sharing in which they had a part.

Jonah did not want to share the sufferings and joys of the people he was called to serve. He wanted to sit in comfort and watch their judgment.

Jonah never overcame his infantilisms. He was a spoiled child to the very end, angry enough to die at ev- ery petty disappointment.

JUDGMENT OR BLESSING is another aspect of the sign of Jonah. Judgment by the Gentile nations shall be passed upon those who did not share the Gospel. The soul cleansed of one demon becomes host to seven worse than the one expelled. There is a seven-fold return of evil after a temporary repentance. But there is also a hundred-fold blessing for everyone who does even in the smallest measure the command of Christ to build His Church. For such a one the Gentile nations will not rise in judgment but in blessing and praise that God's message and salvation came through their direct or in- direct instrumentality.

When, by God's grace, we at length reach the other shore, undoubtedly we shall be greeted first by those loved ones who have preceded us and by other friends we have known. And what a homecoming that will be! But when the first greetings are over, it is not incon- ceivable that *unknown* friends will take our hands in gratitude and love, thanking for the blessings that came through us.

As the cup of water given in His name is not without its eternal significance, so the faithful work of every Christian is not without eternal effects. The money given in Christ's name is the blood, sweat, and time of the one who earned it. Money so given is really the gift of self. The time devoted to the work of the Church, though often remotely connected with the actual work, yet has that real and indispensable connection. Earnest prayer and the prayers that one is too timid to utter publicly shall have their harvest. *There* will be evident the eter- nal significance of what here may seem most insignifi- cant. On the shores of eternity we can be met by friends of every race, nation, and climate who are unknown to us by name, yet who may say to us in substance: "You do not know me, but I know you, for you made salva- tion possible for me. Your money, time, and prayers supported the messenger who showed me the way of salvation. The little you had, *that* you shared through God's grace, and that is what brought me here."

"I WILL BUILD MY CHURCH," says Jesus. "I will build it on men's confession of Me, even though these very men may sometimes deny Me."

"I will build My Church on the preaching of men, even though that preaching is not always from the highest motives."

"I will build my Church wherever two or three are gathered in My name; wherever people will study and be My disciples; wherever My Word is preached and the sacraments are given according to My Word and promise; wherever men will allow My love to constrain them to active, aggressive lives for Me."

"I will build My Church!"

Helping Them to Help Themselves

By A. Livingston Warnshuis

*Foreign Counsellor, Church Committee on Overseas Relief and Reconstruction**

THE PEOPLE OF EUROPE need our help. They have suffered more terribly than we, from the comfortable safety of our homes here in America, can imagine. I am not going to repeat here the statistics of the physical destruction which you find reported in the newspapers. I do wish I could make you feel something of the psychological aspects: what it must do to a man to live day after day, week after week, year after year, not knowing at what moment a bomb may blow to bits the very building in which he is working; sleeping on a bunk in the glare and noise of underground subway stations, wearing the same clothes—or what there is left of them—year after year, eating monotonous foods, going about night after night in a complete blackout. I had read about all these things, but even in London the reality was beyond anything I had imagined.

On the continent there is, of course, the horrible destruction of whole cities and towns that have come within the battle lines. Thousands of people are camping in the ruined cellars of their bombed homes. Between Paris and the Swiss frontier I saw many villages wantonly burned, and factories which had meant the livelihood of the people in the district, destroyed by the retreating Germans. But the factor in France contributing most to the suffering of the people was at this time the complete breakdown of any form of transportation. Five thousand bridges in France were reported out. I did not see a single railway bridge that had not been destroyed. Roads were demolished and there was nothing to run on them anyway; trucks that might have been available had no gasoline. Even such stocks of food as there were could not be distributed to the areas where they were most needed, and there was real suffering and serious impairment of health.

Courage in the Face of Tragedy

The number of prisoners of war, deported laborers and political prisoners in France was set at 2,600,000. There was scarcely a home in that country that had not suffered real and personal tragedy. The remarkable thing was the way they bore up under all this, and their amazing resourcefulness and spirit of mutual assistance.

I speak of France, because that is what I saw for myself. In other parts of continental Europe, we know that the suffering is even greater.

And yet these people are not asking for our pity! They do want—and want more than we can comprehend—our understanding, our friendship, our willingness to go along with them and give them the help that they need in tackling their own problems. They will be sensiti even touchy. They may be resentful and suspicious governmental offers of assistance. That is why it is p ticularly important that we go to them at this time fellow Christians and with the assurance of a Christ understanding and a sincere offer to be of such serv as we can in helping them to help themselves.

Christians, individually and through their church cannot be indifferent to such needs as these. For time being, the military is responsible for physical re and about the only thing we can do is to bring a deg of pressure in urging that necessary transportation supplies for relief be sent soon to the places where m needed. We can help by making known our willingn to submit cheerfully to such continued or further rati ing as may be necessary so that our friends overseas m have at least a subsistence diet.

The Church Must Help

The Churches of each country will likely be amo the agencies distributing relief, from whatever sour and to what extent the Churches of America can g supplementary aid through this channel is a quest that demands our continuous study. We should be rea to take prompt action when opportunity offers. The m tary and UNRRA will carry the major part of the re load, but that does not mean that the specialized, i vidualized service which can be given through Churches and church agencies is unimportant. Throu out continental Europe, the one institution which faced Hitler and maintained its own integrity has b the Church. The people, particularly the young peo of the resistance movements, are well aware of this f and they are looking now to the Church to give them same positive leadership and guidance in the trying d of reconstruction that they have found available fr that source during the days of occupation and resistan

There will be orphans to be cared for, old folks will left with no one to shelter and feed them. Schools, h pitals, and community projects of all kinds will need be reestablished, and the prewar framework will no lo er do. If the Church is prepared with funds and pers nel to give the necessary leadership, it may well f itself at the very center of the resurrected commun But the time is now. A year, two years from now, v not do. If it cares to do these things in the name of Chr and inject the Christian spirit into this program of rec struction, the Church must be ready before these peo who now need and want its help turn elsewhere. It m be ready for the task of helping reassemble famili members of which have been deported, or who have h to flee, or have been in hiding, or serving in the all

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* This article was made available through the International Council of Religious Education.

e. This task alone will call for a high type of both nowledge and the highest type of personal counselling. e will be need for schools for training lay workers, unds for conducting rehabilitation classes and giving ded social service, for Bibles, hymnbooks, and re- gious literature of all sorts, for establishment of tem- ary chapels or temporary repairs to ruined churches. ese are some of the ways American Christians, by their s, can help these people to help themselves.

Christian Morals Greatest Casualty

ut the greatest suffering in the devastated areas has been the physical suffering but that which is invisible. framework of their life has collapsed: the world as y knew it before the war is no more. Law, security justice have become meaningless terms, in an arbi- y world. Young people of the underground have ned to lie, falsify documents, steal and even murder, ause only by doing these things did they see a way id their country of the greater evil of Nazidom. The urch has supported and abetted them in their under- und activities. Christians have been tortured and ed for their befriending of Jews in their days of per- ution. Good people have lived haunted lives, in con- nt dread of the Gestapo. For years no one has known, sure, whom he might trust.

A world which has been through such experiences eds moral and spiritual leadership. A political struc- e will be necessary; social and economic life must be onstructed. Most of all, these people whose lives have en so uprooted, so violated, must receive the healing d transforming spirit that will turn the mass of hu- nity into an organic community.

Spiritual Regeneration Primary Need

We must work untiringly to promote the international organization that is desired; but with all our best efforts, it is likely to be slow in growth, and there will be many disappointments along the way. But, the more fundamental difficulty, which we must overcome, is a moral sickness, for which there is no political cure. The emphasis has been on action, greatness, and power, and not on human welfare or on righteousness or justice. People have not believed in God and they have not kept the laws. Repentance, moral reformation, and spiritual regeneration are what the world needs. The Church entrusted with the Christian Gospel must recognize its responsibility, and give to the world the religious leadership so desperately needed. Humanitarian relief, certainly, is an expression of the Christian spirit, but the greatter, more fundamental service to which the Church is called these days, is to revive and to awaken Christian faith and duty in men.

It is fatally easy just to sit in our armchairs, listening to stories of Christian courage over the radio, or reading them in the religious press, and to end by being nothing more than well informed. Our curiosity may be satisfied, but our failure to act is deadly. We may feel compassion and talk about sympathy, but can we not in some way catch the fire of our fellow Christians in Europe.

The youth of Europe have discovered in the Church during the years of "Resistance" a dynamic enthusiasm and courage, which is what it needed to sustain it during the trying years. It has recognized in the Man of Galilee the leader who challenged the best and finest in human personality. It looks to the Church to give that same kind of leadership in the trying days of reconstruction which now face the peoples of Europe.

Rome's Political Activity

By Raymond L. Olson
Pastor of Central Lutheran Church, Portland, Ore.

ANY ANALYSIS OR EXAMINATION of the Roman Catholic Church will lead to a multitude of opportunities for discussion. The whole history Christendom since the time of the Reformation bears stimony to the irreconcilable differences which exist etween Rome and the rest of the Christian Church. ven though steps have been made toward brushing side prejudices, it still remains evident that no great reas of reconciliation have been discovered with the assing of years. The differences are just as emphatic nd fundamental as before.

We point out the recognition of this situation in order hat we may not be led astray in the discussion of all the reas where issues are raised between Romanism and utheranism or between Romanism and Protestantism in eneral. We could most certainly have a profitable consideration of differences in doctrine, of differences in moral attitudes and other matters, but we must limit our approach here to the field indicated by the title of this article, *Roman Catholic Political Activity.*

The political activity of the Roman Catholic is no new phenomenon. There is ample evidence of it through the history of centuries, and therefore it is always suspected by those who know her purposes and program. All of history in Europe and the two American continents in particular is colored by such activity. However, our purpose in this paper is to deal with its present manifestations, together with its roots in the immediate past.

Believes It Is Only True Church

In an attempt to lay aside prejudice, may we observe, first of all, that it is the stated conviction of the Catholic

Church that it ought to have political power in all nations, and that it is a part of its program to accomplish this. Such is the thoughtful conclusion of Dr. John A. Mackay, president of Princeton Theological Seminary. He writes: "Let one calmly think aloud and publicly ask, even at the risk of being regarded as a bigot, that cognizance be taken of several important facts. The Roman Catholic Church honestly believes that it is the only true Church. It believes, with equal honesty and sincerity, that the ideal political situation is one in which the true Church alone would be free to propagate its faith, while the freedom of other forms of religion would be restricted." Such also is the evidence from Catholic sources.

This political activity is often identified as "Clericalism." The term is defined by Howard in his book, *Religious Liberty in Latin America,* as "the priest stepping out of his high function as a representative of spiritual values and using religion itself for the worldly ends of the Church." It should be stated, in all fairness, that inseparable as clericalism seems from past and contemporary Catholicism, there are important elements of the Catholic Church which are anti-clerical, i.e., are against her open political activity. Dr. Howard, in his previously mentioned book, quotes from a number of South American Catholics to this effect. Senator T. D. Bouchard of Quebec is another outstanding example. American Catholics, reared in American traditions, are, in many instances, opposed to such activity. The Roman hierarchy, which is the real power in the Church, seems to be the nesting place of this program. It is their program of Catholic Action in the political field which causes Dr. Howard to say in his introduction: "A campaign is evidently on for a postwar program that will grant religious freedom wherever the Roman Catholic Church is in a minority and religious monopoly wherever it has the power to suppress competition."

The modern surge of political activity, one of the many tides of it which can be found in Catholic history, has its source in the aggressive leadership of Pope Leo XIII, and in the continued efforts of Pius XI, and in the present Pius XII, who was the politically effective secretary of state under Pius XI. More and more concern has been and is being given to the disturbing results of their political activity. We have books coming before the public such as Dr. George P. Howard's *Religious Liberty in Latin America,* Pierre Van Paassen's *That Day Alone,* and Dr. C. B. Gohdes' *Does the Modern Papacy Require a New Evaluation?* We also have the eloquent testimony of the monthly magazine, *The Converted Catholic,* to the dangers of the present situation, as well as other authoritative sources.

I. MANIFESTATIONS IN EUROPE

The political activity of the Church has been particularly noticeable in the affairs of Europe. Van Paassen (p. 460 ff.) points out that Monsignor Ratti's (later Pius XI) mission as nuncio to *Poland* had been to win back that province of the Church which had been lost in the 18th Century. The Polish Republic, following the last wor war, organized a campaign of forceful conversion Catholicism. Particularly were the Ukrainians to suf under this program. The Greek Catholic clergy were e pelled because Rome was in the saddle in Poland. T schools and churches were Romanized. It was Ratt success in eastern Europe, says Van Paassen, which e couraged him to start a vast program of action in t rest of the world, which became officially known "Catholic Action."

The second province over which Pius XI gained a thority was Italy, through the signing of the Later Treaty with Mussolini. The results were that the Va can was given control of the Italian schools with the e ception of the universities; Catholicism was elevated the position of a state religion. This was the result Catholicism's willingness to continue to follow the mot "The end justifies the means," whereby the Vatican sh its eyes to many of the situations connected with Mus lini's rise in order to gain political advantage for t Church.

The third province to see Catholic power surge upwa was Austria, where Catholic Action took aggressiv ness in the person of Engelbert Dollfuss. His program clericalization was interrupted by Hitler who put Do fuss's successor, Kurt Schusnigg, in a concentrati camp.

The fourth area which the Pope reconquered, throu political activity, was Ethiopia, whose pathetic story a well-known part of contemporary history.

The fifth was Spain, where democracy was sold c because it failed to serve the totalitarian purposes of t Vatican. Van Paassen says, "The higher Spanish cler were acquainted with what the generals had in mind a took their side the moment Franco started his rebelli No disavowal of the actions came from Rome. On t contrary. Although there lived in loyalist territory many faithful Catholics as in the rest of Spain, altho the loyal Catholic Basques chose, in close community spirit with their clergy, the side of the government, t Vatican did not hesitate to take its stand on the side the word- and oath-breaking generals. To Pius XI a his Secretary of State the Spanish government was 'Bolshevistic symptom'." "But," Van Paassen continu "the choice of the Pope in the Spanish civil war was d termined by additional considerations: a Catholic Spa means a Catholic South America and in that lies the ho of a reactionary turnover in Mexico and the creation a countercurrent to the opposing democratic curre that flow southwards from the great republic of Nor America."

Bruening Tool of Rome in Germany

A sixth state in which the power of this Church h been felt is Germany, although not to the degree th she has dominated the situation as in the others. W turn to the testimony of J. J. Murphy, associate editor

Converted Catholic, in the issue for September 1944. ays: "Defenders of political Catholicism are more a little embarrassed by the long-standing record of an cooperation with Naziism. Fortunately for the , the array of historical facts, from the Hitler-Vati- Concordat down to Pope Pius XII's plea for a Ger- inspired 'negotiated peace' last June 2, two days e the Allies entered Rome, cannot be made to dis- ar even by the master magicians of Catholic propa- a. In desperation Roman strategists have shifted ground and turned from Vatican politics to the ry of the Catholic 'Center Party' in pre-Hitler Ger- y in search for isolated facts that could be used to ewash the checkered career of their Church's rela- with Naziism."

r. Murphy then uses Konrad Heiden's recent book, *Fuehrer,* as his basis for some conclusions. Again we e Dr. Murphy: "The supreme directorate of the Jesu- der that for two centuries had directed the Vatican relentless and unsuccessful war on democracy finally ded, under Pope Leo XIII, on a new strategic plan conceded to Catholics living under a parliamentary ernment the right to vote. This was not done out of ew-born love of democracy, but as a last resort to st control of governments by a strongly organized holic bloc that would control the majority vote or at t the balance of power. Heiden rightly says of the holic party founded in Germany under Leo XIII, 'The ter was a secular makeshift and concession to the era arliaments, a democratic mobilization of the Church's ng millions.' . . . . Heinrich Bruening, a bachelor and of lay Jesuit, was the standard-bearer of the Center ty during the years when Hitler rose from obscurity supreme dictatorship over Germany. . . . . The man o brought Bruening to power and kept him in the of- of Chancellor in spite of parliamentary opposition General Kurt von Schliecher, spokesman for the man army, friend of Hindenburg and ardent admirer Catholic authoritarianism."

n this same article, Dr. Murphy later writes, "It is self- dent that a virtual dictator like Bruening would fail furnish the leadership that would inspire democracy stand up and fight the growing threat of Fascism. But, rse than that, Bruening constantly talked defeatism. . . As a Rome-inspired Catholic, whose Church had de- ned and condemned all forms of Socialism, he refused form a parliamentary alliance of the Center Party with liberal anti-Communist Social Democrats, even ough he knew that this would have assured the success German democracy and the defeat of Hitler's Nazi my. In this he sabotaged democracy as Dollfuss and ner clerical politicians were doing in Austria at the me time. Bruening even went so far as to say in par- ment, on October 13, 1931, that 'agreement between e parties which are necessary for such a (democratic) vernment is unfortunately out of the question for ermany.'"

How German Republic Was Sabotaged

"As time went on, Chancellor Bruening gave Hitler even more direct help in his struggle for power. The Bruening government practically abandoned the semblance of democracy and stood by while Hitler terrorized the masses into national hysteria that was bound to breed dictatorship. Heiden tells us, "But now Bruening himself let this system fall. He was making a sort of palace revolution. . . . . From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village."

Then comes the story of how the transition came, from Bruening to Hitler, and with the Center Party supporting Hitler in the preliminary period of taking over the Reichstag.

The article concludes, "These facts above listed are proof of the danger of Catholic political 'center parties' holding the balance of power between democratic and authoritarian political parties in all countries. Invariably these Catholic parties swing a country over to the Fascist side, since they are themselves not democratic, but under orders from the politicians of their Church in Rome. A like Center party is already in operation in the new Italian government of Signor Bonomi, and others are bound to appear in former Fascist countries after their liberation. If these Catholic political parties were truly representative of the masses of the Catholic people, and free to throw their weight to the democratic side at critical moments, they could be of help toward progress and enlightenment. But under the dictatorial control of the Vatican, which can threaten spiritual excommunication for disobedience, they serve only as a holding force and trail-blazers for Fascism."

How France Was Betrayed

So much for Roman Catholic Action in Germany, and what it has led to. Now, for a seventh state where similar efforts bore fruit, namely France. Again I will rely on an article by Dr. J. J. Murphy in the November, 1944, issue of the *Converted Catholic,* and Pierre Van Paassen's book, *That Day Alone,* to which Dr. Murphy also refers. "The unceasing attempts of the 19th Century Popes had failed to overthrow the French Republic. But this did not discourage the Jesuits from hatching new plots to re-establish a reactionary government in France. . . . . In France, constantly on the verge of war, control of the ruling clique of army officers was their objective. Through their private schools catering to royalist and other wealthy reactionaries, they became the confidants and secret advisers of St. Cyr, the West Point of France, where all top army officers are trained." (p. 237, C. C.)

"The cold, calculating Jesuit strategy knew that the best way to turn French Catholics against the Republic was to make them believe that it was a mere front for Jews and Freemasons who plotted the destruction of the Church. In 1894 they turned their campaign of hatred

against the Jews into a national crisis by leveling perjured charges of treason against a Jewish army officer and banishing him to Devil's Island. The Catholic press grew livid with rage against Jews and Freemasons. A wave of Anti-Semitism equal to Hitler's arose. There were threats to 'strangle the last Freemason with the bowels of the last Jew.' A shame-faced acknowledgment of the Jesuit anti-Dreyfus plot is made by a devout and liberal Catholic author, Yves R. Simon. In his book, *The Road to Vichy,* page 69, he owns up to this "devastating scandal of the Catholic world standing to a man or nearly so in favor of a judicial error."

Dr. Murphy goes on to tell of the development of "Action Francaise," as a political faction and as a potent royalist-fascist newspaper, and of the rallying point which it provided for clericalism in France. Out of this center of Catholicism sprang two movements, the Croix de Feu (Fiery Cross) and the Cagoulards (Hooded Men). The former was founded by Colonel de la Rocque, a high army officer, one of the so-called Jesuits of St. Cyr. In 1940 the Cagoulards formed the staff of Petain's new (Vichy) regime. The connections between the Cagoulards and the German, Italian, the Spanish organizations were proved "not only by the origin of their armaments but by unequivocal documents and the pattern of their activities."

Weygand Was the "Trojan Horse"

Apparently the real power behind Colonel de la Rocque was General Weygand. Murphy quotes Clemenceau, "Weygand is brilliant. He is resolute. He knows what he wants and is up to his neck in Jesuits. And of the Jesuits, we know what they think of republics and of the French Republic in particular. . . . Weygand is the most dangerous of the clerical-military clique. . . . If the Republic is overthrown by a coup d'etat, it will come from him."

To undergird his claim that Weygand was chosen to be "the Trojan Horse of Clerical Fascism", Dr. Murphy says, "Placed in the key military position of the one country that blocked Fascist domination of the European continent, it was his task to betray it into the hands of the enemy. This he accomplished by five carefully planned steps."

The *first* of these steps was the demoralization of the French Army. Pierre Cot, the Minister of Aviation in 1936, says that when the Nazis marched into the Rhineland and Premier Sarraut wished to oppose them with force, he learned to his amazement "that the French Army was incapable of partial mobilization and of active resistance to Hitler." The situation didn't improve, and, when the attack came in 1940, the French Army was completely disorganized.

The *second* step was the concern over the Red menace in Russia. Van Paassen says, "Weygand, in advocating an expedition against the Soviet Union, merely sought to get into Herr Hitler's good graces. He wanted to make an attempt to change and transform the war into a holy alliance against Russia. . . . In other words, he attempt to incorporate France into the Fascist bloc by a deto He tried to convey the message to Hitler that France, least the French ruling clique, had no desire to fight h and that he and his friends did not look on Fascism an evil but as a supreme good." Weygand was concer ing himself with this program in the Near East wh France was already at war with Germany and the G man armies were ready to come in."

The *third* step in this plan was the sabotage of the N East defense, in his refusal to cooperate with the Brit staff, headed by General Wavel. This led to the thre which Rommel almost carried to success in Egypt in strike for the Suez Canal.

The *fourth* step was the double-cross of the Brit Army in Flanders, when Weygand returned to Fra from the Near East. Let Van Paassen again speak: "W gand began by quarreling with the British over the te nique of the withdrawal from Belgium and then orde French divisions to fall back without first informing Belgians or the British of his decisions. The front v thrown into hopeless confusion. But Weygand was pl ing his own game. At last he had the reins in his o hand and was steering the French Republic toward harbor into which he had wanted to steer her for a l time—perdition. In the cabinet he had an able sec in Marshal Henri Philippe Petain, the mythical hero Verdun, who had counseled surrender in the previ war, both in 1917 and 1918."

The *fifth* step was the actual betrayal. French lead were prepared to move the armies from France to E tain and Africa, to carry on the war from there. A C inet meeting was called to decide this. Then, accord to Van Paassen, "When this plan was brought to attention of Weygand at Tours on June 13, 1940, Cabinet meeting, both he and Petain vetoed it. One was present at that session has declared that the attit of General Weygand not only surprised the Cabi members but filled every man present with stupefact This stupefaction turned to icy horror when Weyga in icy tones mentioned capitulation. The General asked if, in his opinion, the military situation had deg erated to such a point that no other course of action left. It was then that he gave the answer that unmas him and his intentions. 'It is not that the military si ation is so bad,' he replied, 'but if you gentlemen do ask for an armistice, there will be Communism France.' "

When the Jesuits Rejoiced

Dr. Murphy goes on to tell of the developments w the Vichy government took over. "The Vichy gove ment immediately gave admittance and full recogni to Catholic religious orders that had been banned f France for political plotting against the Republic. Fr masonry was abolished and Jews persecuted. Cath instruction was introduced in public schools and s after Catholic schools received State support. . . . .

holic Church was overcome with joy at the destruc- of the French Republic and the establishment of the in-Laval puppet dictatorship. The *Catholic Inter- ional,* summer edition of 1942, could scarcely restrain glee at the government-enforced Catholicising of nce. It went on to say: 'The days of Jewish Premier n Blum, of Socialism and Freemasonry are gone for- ever in France. . . . . Isn't it all glorious? France has lost her navy and regained her soul.' "

Space does not permit the documentation of the political activity of Rome in Belgium, Austria, and in Ireland and other European States. Surely the record as it is presented is sufficient argument.

(To be continued)

A Surgeon Looks at His Job

By Earl Garside, M. D.
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SURGERY HAS BEEN CALLED the "Queen of all the arts." Surgery is not a thing apart. It is a composite of art, science, and philosophy. The concepts the sons of Aesculapius are at once the most profound most precious in human philosophy. If one has the xterity of a Paganini, he will have need of it in sur- y. If one can develop the unusual keen observation l skill of a Houdini, it will serve him well in surgery. one can possess the God-given steadfastness of purpose Martin Luther, he can use it well in surgery. If he the courage of a lion, or the gentle touch of a lady's nd, such will daily find a place in surgery.

A surgeon cannot be trained by studying surgery ne, nor even by the additional study of pathology, natomy, physiology, bacteriology or all the medical ences. No, he must reach higher, and feel in his own l what a human life can mean. Often he finds the l realization of this only when a life near and dear to n is suddenly taken away. No, he has to live, and be led with the desire to make it possible for others to e and to enjoy the blessings of a body free from dis- se. He has to study—to study even as Paul admonish- Timothy to "study to show thyself approved unto od, a workman that needeth not to be ashamed, rightly viding the Word of Truth."

Real success comes only from persistent hard work. he loafer is a failure. To loaf in front of a church is st the same as to loaf in front of a saloon. Indolence erilizes the mind and even genius remains barren with- t work. Many work but fail because they did not ssess, did not create, or did not recognize an oppor- nity to turn their labors and gifts into the paths lead- g to success.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, and all the voyage of their life
Is bound in shallows and in miseries."

No man could dive for pearls on a mountain; no man ould become an astronomer in a cave.

An Interne Who Was Ignored

Disappointments and loss of opportunity may come from failure of others to realize your worth, or your value may be recognized too late to serve your purpose. In 1827, Melier, a young intern in a Paris hospital expressed the belief that inflammation in the right lower quadrant of the abdomen depended on disease of the appendix. He reported cases of undoubted appendicitis verified by autopsy. He described gangrene, perforation and peritonitis. He sought to make it possible to diagnose inflammation of the appendix, and believed that if the diagnosis could be made operation was demanded. The great French surgeon, Dupuytren, arose and his criticism destroyed the young surgeon. For over half a century the profession followed Dupuytren, who was wrong, and rejected Melier, who was right, but scores of thousands died who might have lived.

At the premiere of *Carmen,* it was so poorly received and criticism was so adverse that it left Georges Bizet broken-heartened and shortened his inspired and useful life. Now, after seventy years, *Carmen* is the most popular opera in the standard repertoire. After the first showing of Rembrandt's "The Night Watch", the city fathers of Amsterdam were displeased and forbade further showing of his canvasses. People soon agreed that his dark, somber portraits were uninteresting and often pasted new, gaudy pictures over his priceless masterpieces.

Those attending the dedication at Gettysburg Cemetery said that Edward Everett gave a brilliant two-hour oration, entirely from memory, and as an after-thought added that Abraham Lincoln was there also and spoke a few words. They failed to appreciate the immortal words which even Lincoln said the world would "little note, nor long remember." Franz Schubert died without even so much as having heard most of his music played, indeed he did not know that his beautiful, singing melodies would ever be played.

Why a Man Becomes a Surgeon

Why does a man become a surgeon? Only a few make an early decision to study surgery. Some great surgeons did not learn surgery at all. The great John Hunter was a mischievous lad and a ne'er-do-well and was sent up to London to see if his brother, William, the anatomist and obstetrician, could make something or anything out of him. Will Mayo failed in anatomy three times and it seemed doubtful for a time whether he or his brother, Charlie, would ever get past their freshman year in medical school.

Many medical students are attracted by surgery. Its positive results please them. The drama of the operating room fascinates them and the dynamic force of some great surgeon inspires them. They note decisive achievements and wonderful successes. They hear, or note, little of failures. They know nothing of the haunting anxieties, the keen disappointments, the baffling perplexities, the dread responsibilities, the numerous self reproaches of one who spends his life as a surgeon. This is the reason, that, when their student days are over and they come into closer contact with the trying ordeals of surgery, they shrink from the responsibility and turn away from surgery.

No one should attempt to specialize in surgery from the start. A training in general medicine broadens a man immensely, increases his diagnostic acumen, his therapeutic skill, his prognostic ability, and his knowledge of the psychology of patients.

The Inspiration of Discovery

If there be need for inspiration to spur him on, the path ahead is brilliantly marked by the great men who have already traveled the road. Surely these men did not lack for inspiration. The will to press on, to understand the unknown, must have been with Pasteur when he proved the existence of micro-organisms and gave to us the foundation of modern bacteriology, aseptic surgery, and the life-saving benefits of immunization. This stimulating inspiration must have been with Jenner, when he perfected vaccination for smallpox; with McDowell, when he performed the first abdominal operation; with Crawford W. Long, when he first used ether as a surgical anesthetic; with Rudolph Matas, when he perfected repair of aneurism; with George Crile when he demonstrated the value of blood transfusion. It must have inspired the soul of the immortal Handel when he wrote the "Messiah"; it must have guided the hand of Michelangelo throughout his laborious, matchless painting in the Cistine Chapel; it must have sung through the brain of Richard Wagner when he wrote his mighty operas; and it must have stirred the every fiber of our pioneer fathers as they strode across America in coonskin cap and leather breeches, or rode in a prairie schooner with all their worldly possessions, to seek a new home and see a new horizon.

A Great Surgeon Is Humble

Of all the causes of failure, I doubt if any is more p tent than vanity. "Vanity of vanities, saith the preach all is vanity." The vain man in surgery is a deadly pe He mistakes his half-formed opinions for oracles spea ing within him. I do not see how any real surgeon c be vain. He is too often near to the inscrutable myste of death—he sees too often the weakness of men—he t often stands at crossroads of judgment and knows th one way is the wrong way but finds no sign to ma it—he too often has to reproach himself for mistakes— too often laments, impotent to save, and watches "beau and anguish walking hand in hand the downward w to death." He knows too well that

> "The power of learning may awhile prevail,
> A time prolong a mortal's fleeting breath,
> But useless all her arts are to avail,
> To conquer Fate, or check the hand of death."

The proper attitude toward all scientific questions one of humility. When one can no longer wonder at n ture, he can no longer progress. "I will lift up mine ey unto the hills from whence cometh my help. My he cometh from the Lord which made heaven and earth."

I have stood on the rim of the Grand Canyon a watched the symphony of colors painted on cany walls by the setting sun—colors no artist can paint, ma enta, red, yellow, gold, blue, indigo and violet. Sure a man must stand here in reverent silence, for no wo of his could fit the scene before him. I have gone do into the Carlsbad Caverns—down more than 700 f below the earth's surface. Here I walked through th countless corridors of time and saw nature's record it had been written by the ageless dripping of wa through limestone rock. I stopped before one migh column made by the endless piling up of small grains limestone rock. This can truly be called "The Rock Ages." Then, as I stood before this marvel of natu the guides turned out all the lights. Here indeed w gross darkness. I felt helpless and realized how impos ble it would be for me again to find my way back in the sunlight. Then far down the cavern I began to he a male chorus singing, faintly at first, but as echo bu upon echo, back and forth across the walls of the cave the music became louder and I realized that they we singing an old familiar hymn. I felt suddenly warm side because there was something that gave me a feeli of security, and a sense of tranquility came over n Yes, it was "Rock of Ages", and to hear one chorus that hymn repays you for the hot ride across the dese

The Wonder of Human Life

But with such never-ending wonders of nature these before us, we still must stand in awe, of that gre est of all earthly wonders—Life. Life—and that acr of life itself, human life. Here indeed is the perfecti of God's handiwork. What could equal the wonder the union of two cells, and the reproduction of a hum

that can grow, reason, think, act, create, and repro- another human life?

we are awed by other wonders of nature, should we stand in complete humility before the contempla- of human life? Indeed, rarely does one assume more onsibility than the surgeon, when he seeks to alter life. May he feel this responsibility, and not become in his own importance, as he seeks to invade this owed realm, to remove diseased tissue, or change function of a disordered organ.

hat are the rewards of surgery? Is the goal worthy he arduous climb? Yes—a superlative "yes". The it often exceeds the credit deserved. Though the eon may help the lame to walk, the blind to see, or a victim from an otherwise hopeless death, he but es as a tool. The surgeon surely must know that he s not cause a broken bone to heal; he simply puts bone into position and creates a condition favorable ealing. The patient's own recuperative ability is the geon's greatest ally, and it is a wise surgeon that res- s that healing power. How fondly should he nourish y phase of that patient's life, and, since somatic and chic functions are inseparable, he must pay equal ntion to both.

successful surgeon doesn't treat gall bladder dis- , stomach ulcers, or malignant tumors. No, the good geon treats *patients* who are ill as the result of gall lder disease, stomach ulcers or malignant tumors. this concept the surgeon leans heavily on counsel n *you*, your spiritual guidance and your understand- cooperation.

Satisfactions of a Surgeon

Yes, there are splendid compensations in surgery. Think of its certainty, its quickness, its decisiveness, of the numerous and infinite details, all marshalled to aid the surgeon. It is a triumph to complete successfully a difficult and dangerous operation and know that you have done the best for the patient. It is a triumph to meet and master obstacles. It is a triumph, and a splendid one, to save a life by surgery. It is a proud moment when a surgeon faces some sudden peril or some unexpected difficulty and finds a way out of it that he knows will be of service to others—when he improves an operation—when he adds to the knowledge of diagnosis or treatment—when he contributes points in technique which make surgery safer. Then there are those rewards, seen only by the surgeon, as he looks into the upturned smiling face of a child whom he has helped to make well, as he feels the warm clasp of a wife's hand as she says a simple "Thank you" for doing a difficult operation on her husband.

It is not given to every surgeon to be a Lord Lister, an Ambrose Pare, a Harvey Cushing, or a John B. Murphy. But if every surgeon does his work with honesty, humility, painstaking care, and unstinted devotion, there are few fields of endeavor in which so rich a reward can be won.

In closing let me quote Lord Moynihan, the famous British surgeon, who said, "Surgery, after all is an affair of the spirit, it is a fierce test of a man's technical skill sometimes, but in a grim or long fight, it is above all a trial of the spirit, and there are few things that cannot be conquered if a man's heart is set on victory."

The Reader's Viewpoint

r Dr. Ryden:

hanks a lot for the fine editorials and articles we have oyed in the *LUTHERAN OUTLOOK*. Your summaries of rent world events, such as "First Peace Talks End in lure," are unusually acceptable to busy preachers. So is "Industrial Conflict Disturbs America." I only wish the *TLOOK* were weekly, so we could have these oftener.

wonder if Dr. Graebner, in his article on "Public Rela- s and the Lutheran Press" does not underestimate the theran Church of the colonial period. True, it died, or ctically so, yet many students feel that it did more in lding the thinking of the colonies than any other church up. When we recall the names of men like Muhlenberg, n Hanson, General Herkimer; when we realize that Penn- vania Lutherans decided that issue for or against inde- ndence; when we see the response of the Lutherans as nute Men, as Washington's bodyguard; when we realize t but for the Lutherans of Valley Forge there would have en no army left the following spring—should we not say at the Lutheran Church did play a very important part in lonial times?

Perhaps some one could also suggest to Mr. Peterson of St. Paul that every preacher's heart would be gladdened if the eyes of all in the audience would be fixed on him. This would not only get said eyes away from bookracks, glaring windows and the like, but would also help overcome acoustical defects in the church. Why blame the bookracks?

Very sincerely yours,

Eau Claire, Wis. Martin T. Jenson.

P.S. Would it be a good idea to give some space to the discussion of a postgraduate seminary for Lutherans in this country? We Norwegians are talking about starting such work at our Seminary in St. Paul, as are undoubtedly other groups. But would not this be a venture wherein we all could and perhaps should participate? Could we follow the great American custom and elect or appoint a committee to investigate such a possibility?

NO STAND ON INDUSTRIAL PROBLEMS?

To the Editor:

A young Methodist minister making a study of comparative religions from the social point of view called to ask if the Lutheran Church had made any pronouncements concerning

Management and Labor. Of course, I had to answer, "Not as far as I know."

This merely emphasizes a point of Lutheran Ethics which has bothered me considerably. We have so emphasized a personal ethics based on a regenerated personality as to forget that there is also a place for a precise, clear-cut statement of Scriptural principles in modern dress and applicable to modern situations.

If the Lutheran Church wishes to break down the walls of Jericho behind which it has been hiding, and make its "good old Lutheran doctrine" influential outside its own group, it can begin by reiterating the social teachings of Scripture as well as the plan of salvation. Whether we like it or not, the social aspect of the Gospel is a very important aspect of modern life. It is not to go Modernistic to use every facet of Scriptural teaching to emphasize that Christ is still "changeless Christ for a changing world."

Respectfully yours,

Fort Worth, Texas Karl H. Bracken

The American Lutheran Conference at its Racine, W convention in 1938 adopted a statement of principles on lations between capital and labor (See *Journal of Americ Lutheran Conference*, Jan. 1939, p. 68.) A thesis on Empl er-Employe Relations was submitted by the Commission Social Relations to the 1942 convention of the Conference a was ordered printed in the *Journal of Theology* for "stu and consideration." (See *Journal of Theology*, Jan. 1943 46, 47, 48, 87.) No further action has been taken on t thesis by the Conference.—The Editor.

VIEWING *the* BOOKS

A MAN SHOULD REJOICE *by Virginia Gordon. The Westminster Press. $2.75.*

A pioneer Illinois settlement on the Mississippi is the scene of the action of this interesting story. The story is authentic in background and is based in part on actual events of the late 1830's. The dreams, hardships, and romances of the men and women who built Great Banks are vividly described by the author, who herself belongs to a family from the Henderson County community. Indians, friendly and otherwise, play a prominent part in the story.—D. N.

PRAYER AT THE GOLDEN ALTAR *by Clarence Edward Macartney. Zondervan Publishing House. $1.25.*

Macartney does not write sermons for publication. But his preached sermons are frequently published. Here are nine on various phases of the subject of prayer that were preached on Sunday nights to men and women familiar with temptation and trial. They illustrate and demonstrate the power of prayer, discuss prayer hindrances and delays, and encourage to prayer by a positive declaration of its fruits.

—D. N.

GOOD-BYE TO G. I. *by Maxwell Droke. Abingdon-Cokesbury Press. $1.00.*

Of the many books that aim to tell the returning service man how to be a successful civilian, this is one of the most sensible. In fact, it does not "tell" him; it talks things over. There is nothing sentimental, preachy, or officious about it. The author is a practical psychologist, and a veteran of the First World War; and these facts together lend authority to what he has to say. The book discusses the various interests and problems of the returned service man with understanding and directness. It strikes a high note also in the religious sense.—D. N.

LIGHT FROM THE OLD FOR A NEW ORDER *by Dallas C. Baer. The Lutheran Literary Board. Price $1.50.*

This is Volume II of the author's expository sermons on the Eisenach Old Testament Lessons for the Sunday of the Church Year, and begins with Pentecost. The demand for Dr. Baer's sermons, now obtainable in ten separate volumes covering the Old Gospels and the Old Epistles as well as other standard text series and groupings of his own, testifies to their excellence. That excellence lies not, it would seem, in eloquence of phrase or brilliancy of thought—though th are found in adequate measure—but particularly in the qu ity of bringing out the old truth in clear light and focus the light of old truth upon man's need today.—D.N.

THE STORY OF THE CHRISTIAN YEAR *by Geo. M. G son. Abingdon-Cokesbury Press. $2.50.*

Although this book is written by a liberal Protestant wh background has not fostered any special attachment to fo and routine in worship, one soon discovers that it has so very pertinent things to say about the church year, which author commends as a discipline to condition freedom give correction to it. The historical presentation is very lightening, and such chapters as The Present Prospect Values of an Ordered Calendar have interest and helpful s gestion for liturgical as well as nonliturgical churches. book includes a detailed and modernized calendar of church year and a calendar of fixed days in the civil y —D.N

WE MOVE INTO AFRICA *by H. Nau. Concordia Publish House. $2.00.*

How Christianity and Lutheranism were brought to natives of Nigeria is interestingly told in this book. The st is based on the daybook kept by Dr. Nau, who organized mission in 1936 on behalf of the Lutheran Synodical Conf ence. Though dealing more specifically with that mission enterprise, the book takes cognizance of the work in this t ritory by various church groups. Many photographs illustr the mode of life of the people and the various aspects missionary activity.—D.N.

IN THE LANDS OF PAGODAS AND MOSQUES *by Andr S. Burgess. Augsburg Publishing House.*

Perhaps this book, with its ten studies in foreign missio should not be described as a history of missions, since arrangement of material is rather according to individ nations than according to historical periods and broad mo ments. But though it is organized in a different way t most textbooks in the history of missions, its presentation the individual missionary lands and the present status of work in each of them is not only complete but full of inter It appears that the book is meant to be used especially connection with the program of parish education. Maps, ill trations, stories, and the special informative paragraphs facing the chapters, all add to the value of the book.—D.N

PACIFIC LUTHERAN

SURVEYING the CONFERENCE

merican Lutheran

By Arthur P. Michelfelder

Training Our Youth

THREE YEARS AGO approximately ighty federation presidents met at uque, Iowa, for a week's instruc- in Christian leadership. Out of meeting of the leaders of the youth he Church came the repeated an- Church's Leadership Training ools. The program of the Church grown and developed ever since. quote from the story of our train- schools as written by the Rev. Mar- Rieke, youth director:

he number of young people regis- d at the schools this past summer 1,524; 1,056 girls, and 468 boys. In ition, there were several hundred e who were visitors and who par- ated in the program. The average of the youth of all districts was tly 17 years, the youngest average g 15.1, and the oldest average be- 18.3. The average grades for all ricts for the daily examinations ved to be 94.2%. Inasmuch as the k was heavy and the assignments ficult, this high average grade wed a remarkable determination on alf of our youth to prove them- es worthy of being sent to the ools by their congregations and ir pastors. They got the most pos- e of their week's training.

very day and in every way these ng people learned what it means "follow His steps." The wide field Christian service was pointed out; lifications for Christian leadership re discussed; practical fields of ristian service were emphasized and cussion periods and forums gave the th an opportunity for participation the program. Youth problems, vo- ional guidance, Church appreciation, l relationships of youth to the pas- and congregation were other vital jects presented at the schools. "And d was there." Our youth found joy "following His steps."

The future is bright for just as a tion is no stronger than her homes, also it can be said that a Church is stronger than her youth.

A ready response came from all the uth in training when the needs of e Church in the local congregation ere mentioned, with the question, astor, may I help?" When the need the Church at large was presented, ere were 41 percent, or 635, who signified their intention of serving the Lord and His Church in various full-time capacities. Each of the young people wrote down the name of one soul whom he, by the grace of God, would bring to Christ and salvation. With such facts coupled to the unanimity and their oneness of purpose, the future of the Church is bright. The real fundamental program of the training schools becomes evident when it is sensed that the youth have been developed as Christian leaders for the home congregation, the community and the Church at large. Everywhere the reactions of a new spiritual spark-plug is evidenced because of the revitalized emphasis on training the youth for Christ.

Here are a few comments from the field: "These young people who attended the schools are regular dynamos of work", "These have revitalized the life of my entire congregation", "A girl and her father canvassed a little town and found 17 families unchurched, and, through the help of her pastor, who lived in a nearby town, organized services for these people."

May the Lord of the Harvest continue to call the youth and use them in His harvest field, as we pray for these young people and ask God's blessing on their work in doing His will!

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Columbus Inner Mission Expands

At the last quarterly meeting of the Columbus Inner Mission League, a revised constitution was adopted, providing for an expanded program with an enlarged vision. Hitherto the League was operating within the congregations of the American Lutheran Church, but now the doors are opened to Lutherans of all synodical affiliation. The reorganization included the enlarging of the membership of the Board, the engaging of other staff members, and an educational program for a greater service in the field of Christian welfare in Central Ohio.

"Baby-Learnium"

The news writer of this column, who is pastor of Saint Mark's Lutheran Church, Columbus, Ohio, had a happy experience Sunday morning, October 21, when "A Little Church within Our Church" was dedicated to the glory of Almighty God for the particular use of parents with babies and small children.

The Sunday school unit is a two-story building part of the church and used as the overflow for worship service. The balcony of this church school unit is now glassed-in with plate glass and used as "A Little Church within Our Church". A public address system has been installed so that the entire service of worship is as natural in the little church as elsewhere. The entire front of the church is visible through the glass, affording the worshipers in the "Baby-Learnium" the atmosphere of a churchly service.

The idea has been accepted as meeting the needs of a growing church in a growing community where the congregation believes that the ministry of Christians must touch the needs of all people from the cradle to the grave. Jesus the Christ loved the little ones and cared for them. We must train these little ones the way they should go, so that when they get old they will not depart from this way of life.

United Evangelical

By H. Skov Nielsen

Service Pastor Accepts Call

THE REV. JAMES C. PETERSON, who served as Army chaplain in World War I and during the recent conflict as Lutheran Service Center pastor in San Francisco and Fresno, Calif., and more recently at Alexandria, La., has accepted a call to our mission church in Salt Lake City. In that work he succeeds the Rev. S. S. Loft, now of Scranton and Coon Rapids, Ia.

Chaplain Enters Charity Work

The Rev. Aaron Christiansen, who was released from the chaplaincy service last year and returned to his church at Hartland, Wis., has resigned to become institutional chaplain for Lutheran Charities in the Detroit area from Nov. 1. He will be succeeded at Hartland by the Rev. Thorvald Hansen, now of Avoca, Ia.

Chaplain Seeks Release

The Rev. Paul G. Rasmussen, who has served as chaplain in the Mediterranean area the past two years, is seeking discharge to return to pastoral work in his former congregation, Our Saviour's in Chicago, which in his absence has been served by Prof. P Nyholm, on leave from Trinity Se nary at Blair, Nebr.

News Notes

The Rev. J. P. Jensen, founder the Bethany Old People's Home Minden, Nebr., and more recently many years a pastor in the Folk Chur of Denmark, is reported to have pas away on Jan. 7, 1944.

—

Miss Margaret Nissen of Dick Alta., is reported seriously ill on Lutheran Sudan Mission field in geria, Africa, where she has labo the last couple of years.

—

Trumpets of God

By Dr. N. M. Ylvisaker

Here is a new book by N. M. Ylvisaker bringing to all an inspiring message of hope. "It is a book which faces life with you and which tries to help you find God."

The author summarizes *Trumpets of God* thus: "This book will try to show the unreasonableness of unbelief, the tragedy of doubt, the certainty of the assurance of faith, the strong foundation of conviction, and the sure hope which is theirs who follow Him who is still life eternal."

$1.50

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ent congregational jubilee cele-ns are noted as fellows:

ny, Denver, Colo., fifty years, ober 2-7.

y, Fremont, Nebr., sixty years, ober 7-14.

y, Denmark, Wis., sixty-five rs, October 20-23.

ng, Wis., seventy-five years, Oc-er 24-27.

ny, West Branch, Ia., fifty years, tober 26-28.

rwegian Lutheran

Lawrence M. Stavig

College Enrollments

ATISTICS RELEASED by the col-eges of our Church reveal a sub-ial increase in student enrollments year. The number of women still eds that of men by a large margin, reports indicate an increasing num-f men. Returned service men have et appeared in large numbers; the easing separation tempo is howev-ringing more and more of them to colleges.

he latest figures are as follows:

her Theological Seminary, Sas-toon, Sask. 14
ustana College, Sioux Falls, D. 393
cordia College, Moorhead, Minn. 572
ner College, Decorah, Iowa 305
fic Lutheran College, Parkland, ash. 208
Olaf College, Northfield, Minn. 838
ton College, Clifton, Texas 32
dorf College, Forest City, Iowa 124
ustana Academy, Canton, S.D...155
rose College, Camrose, Alberta 115
katchewan Bible Institute, Out-ok, Sask. 107

Pastor Hjalmer F. Hanson

astor Hjalmer F. Hanson, known ughout the nation as the organizer he famous Blue Jacket Choir at the at Lakes Naval Training Station, recently accepted a call to More-d Church, Chicago, succeeding Pas-Alvin Snesrud.

astor Hanson served as a seaman World War I. When World War II ke out he was among the first pas-s commissioned as a Chaplain in the vy. Early in the war he conceived idea of building morale and spirit-l life through song. The result was elaborate and inclusive choral or-nization of the Great Lakes Training mp. In addition to the better known ue Jacket Choir, there were dozens of other choirs scattered throughout the camps. Thousands of men in all parts of the world proudly wore the insignia of the Great Lakes Choirs.

W.M.F. Secretary

The Women's Missionary Federation of the Church has called to take charge of its office in Minneapolis, Miss Alice Sanne of Brooklyn, New York. Miss Sanne is a graduate of New York University and of the Lutheran Bible Institute in Minneapolis. She has for several years been parish worker and office secretary in Trinity Lutheran church, Brooklyn.

H. B. Kildahl

Dr. H. B. Kildahl, veteran of almost 50 years of service, died October 4, 1945. The greater part of his ministry was spent in the field of Christian Charities. For 10 years, from 1900 to 1910, he was rector of the Lutheran Deaconess Home and Hospital in Chicago; for 16 years, 1917-1933, he served as executive secretary of the Board of Charities of the Church; and for 4 years, 1933-37, he was pastor and manager of the Home for the Aged at Cour d'Alene, Idaho. His last regular call took him to the Anti-Saloon League of Minnesota, which he served as executive secretary from 1937 to 1942.

CHAPEL VESPERS

By Chaplain Ernest A. Lack

(Lt. Col. U.S. Army)

"A nation at war should be a nation at prayer." That was the theme of a series of weekly devotionals from the chapels of Camp Wheeler, Georgia, sponsored by radio station WBML, Macon, Georgia. CHAPEL VESPERS presents a number of talks given by Chaplain Ernest A. Lack as a part of that series. These devotional talks are designed to meet the need for guidance in spiritual thinking during the days of stress and strain.

Life, rather than war and the things of war, is in the forefront in these messages. They fit the days of peace as well as the days of war. The illustrations and applications have, indeed, an appropriate timeliness, and many of the best lessons that come out of the war are pointed out and preserved for the reader. But the themes are timeless and the applications universal. The emphasis is upon human life with its very real needs and upon the resources of faith, courage, strength, and victory that are found in the gospel of Christ.

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Lutheran Free Church

By H. C. Caspersen

Homecoming Festivities

LATE AUTUMN AND FALL are the seasons for church gatherings on a large scale. One kind of gathering which stands out in L.F.C. circles is the homecoming at Augsburg, Minneapolis, and at Oak Grove, Fargo.

This year the homecomings proved to be of a different kind from the last five or six years. There were present many more young people from the upper college classes and much larger freshman classes at both schools.

The attendance promises to be a good deal larger than last year. Oak Grove has the largest enrollment in its history: 165 at this writing. At Augsburg there is an enrollment of about 300, and the number is growing.

The homecoming festivities at Augsburg provided the usual program of sports and amusement, music, singing, devotional gatherings at the chapel, Augsburg College Choir concert, banquet at the St. Olaf Lutheran church, and divine services at the Trinity Lutheran Church on Sunday morning.

Stewardship Meetings

Dr. T. O. Burntvedt, who, besides being president of the Church, is also stewardship director, is at this time busy attending meetings of the stewardship committees, of which there is one in each circuit, or what we call districts. At these committee meetings the assessments for each congregation are discussed and decided.

New Missionaries to Sail

The Foreign Mission Board (Lutheran Board of Missions) is considering sending out missionaries again to both our foreign fields, Madagascar and China. Some will be sent out as soon as passports are secured.

New Home Mission Fields

The Home Mission board has under consideration occupation of two or three new fields. Efforts are also being made to augment the Church Extension Fund, to which applications for loans are coming in at the present time. Building will now begin on a wide scale.

Victory Fund Growing

Ingathering to the Victory Campaign Fund for new buildings at both schools is continuing under direction of the Rev. Olaf Rogne, and responses to the appeals for funds are gratifying. It is decided, however, that building operations can not begin until at least 90 percent of the total cost has been secured.

Augustana Synod

By William E. Berg

Another Victory in Sight

IN 1943, CHURCHES throughout the Synod launched the first phase of the Centennial 5-year program by pledging $2,260,552 as a Thank offering to the Lord. These pledges were to be redeemed by November 1, 1945. Up to October 5, a total of $1,828,957 in cash payments had been received, or 81 per cent of the goal. All Saints' Day, November 4, was observed also as Centennial Sunday throughout the Synod. Reports are not available at this writing, but Centennial leaders expected that a large proportion of the balance would be paid at this time. Pastor Thorsten A. Gustafson, director of Stewardship of the Augustana Synod, recently made this observation: "With faith in God and the willingness and ability and loyalty of those who together took a great forward step in the onward march of the Kingdom, we look for the outpouring of a rich blessing upon a Church which has been found true to its heritage."

Lutheran World Action Victory has been achieved in the Synod if one considers the minimum goal, but it is hardly in sight when one considers the appalling needs in Europe. It is encouraging to note, however, that desperate pleas and concerted efforts are being put forth through pulpit and press and official pronouncement for united and sacrificial action **now** in behalf of Europe's starving millions. What a test!

Centennial Advance

As the third year of the Centennial five-year program draws to its close, the Board of Foreign Missions is seeking to crystallize its efforts and activities through the year (1945 was the Foreign Mission Phase of the Centennial) by planning a great Foreign Missions Conference to be held on the Augustana College Campus in February 1946. This will be primarily for young people in whose hearts is a response to the World Mission Challenge. Many delegates from churches throughout the Synod are expected.

The Board of Parish Education is ready to swing into action with its program of Christian Education Advance, which will be the Centennial emphasis of 1946.

Many will be happy to hear that Vacation Church School courses are being prepared, with a three-week prog in mind. An intensified program teachers' training will receive m emphasis. Much material and g emphases will be presented on vi aids in Christian Education.

Brotherhood Takes on New Lif

Sunday, October 21, was observe Brotherhood Sunday throughout Synod. This organization is experi ing a real rejuvenation. Men of Church are girding for greater ac in the department of boys' work, turning service men, missions, many other vital projects. **God givi men!**

Director of Foreign Missions Retu

Dr. S. Hjalmer Swanson, directo synodical foreign missions, retur last month (October 10) from an tended tour of our mission fields. sailed from Alexandria, Egypt, tember 20, on the Swedish motor *Gripsholm*. On the same vessel the Misses Dorothy Anderson and M garet Peterson, missionaries from Tanganyika field who are retur home on furlough. When they arr in Alexandria on their homew journey, by a strange coincidence, encountered the Rev. and Mrs. Ma Palmquist and Miss Vivian Gull Augustana missionaries who were ward bound to Tanganyika. Dr. S son was sent to Africa in company Dr. George N. Anderson to invest the Synod's Tanganyika missions.

Youth Board Organizes

The newly-created Board of Y activities met for its organization m ing in Minneapolis on October 10. tor Wilton E. Bergstrand, executive rector of the Augustana Synod Lu League since 1938, was unanim called to the position of youth d tor of the Augustana Synod for a of four years. Pastor Bergstrand cepted the call and already has b to perform the duties of his o The function of the Board as outl at the synodical meeting last Jun stated in the following words, "ge supervision, promotion and correla of the activities of youth, from time of confirmation up to the ag thirty, to the end that youth ma kept faithful to Christ and His Ch and that its energies be enliste Christian service."

Board of Home Missions in Sess

At this writing the Board of H Missions is in session at its an four-day meeting in Minneapolis. ports of great significance will be sented and far-reaching decisions be made. More of this next mont

ON THE RELIGIOUS HORIZON

ew Perspective In Danish Church

or Jensen Finds That Danes Are More Deeply Interested in Live Issues

ENCER, Iowa—Clergy of the Lutheran Church in Denmark have erged from World War II with the riction that the Church and its ors must be interested in all polit- social, and national questions. hat is "the most important thing has come out of this crisis as far the Church is concerned," it was here by the Rev. John M. Jen- editor of the *Ansgar Lutheran*, kly organ of the United Evangeli- Lutheran Church in America.

r. Jensen has just returned from official visit to Denmark on behalf his denomination to confer with rch leaders there on postwar needs. spent three weeks talking with n and women of all classes, pastors, hops, and theological professors.

le said it was his impression that Danish Church has not exper- ced any great revival during the r, but that pastors have become ch more popular because of their t in the resistance movement, and s has served to strengthen the urch's position among the people.

Church Needs a Prophet

The spiritual and moral life of nmark needs a rebirth," Mr. Jensen lared. "The national revival may y be a passing affair unless it is cked up by a deep, positive, active ristian influence. The Church needs prophet who can call the people to bentance and who can instill within em a new sense of the old virtues, ch as morality, honesty, justice, and th."

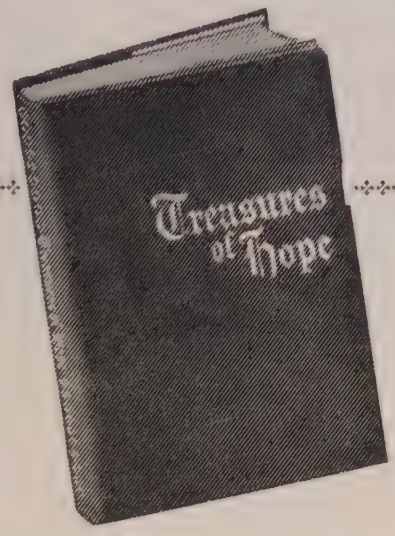
Mr. Jensen said nearly all the pas- s of the Danish Church participated the resistance movement, many ung pastors leaving their parishes "sick leave" to live underground d give themselves fully to the move- ent. Parsonages, he added, were ten used to hide Allied fliers forced wn over the country, and to store eapons and ammunition.

Bishop Hans Fuglsang-Damgaard, imate of the Danish Church, lived nderground twice, Mr. Jensen re- ealed, once for a period of two onths because his life had been reatened for his activities on behalf the Jews.

Mr. Jensen also disclosed that Denmark had sent $10,000,000 worth of food to Norway since the liberation, and that a campaign for funds in September to provide food for Holland netted $1,500,000 in two days. While the country has sufficient food, and its material damage was slight compared to other European countries, the Danes are greatly in need of clothing, Mr. Jensen said, especially stockings, socks, and underwear.

French Protestant Federation Reports on Church Damage

Nimes, France (By Wireless)—One hundred and two Protestant churches and religious buildings in France were destroyed and 208 badly damaged during the war, it was reported here at the sixth annual meeting of the Protestant Federation of France. Twenty-nine French pastors and theological students were killed in the war or died in concentration camps.



Treasures of Hope

By Alfred Doerffler

Here is an ideal book of devotion for the Christian pilgrim who has passed the noonday of life. In its pages he will find that "light at evening time" which God has promised to every believer in Christ.

The author has for many years been the pastor of a large and flourishing congregation in St. Louis. His long and fruitful experience in the personal cure of souls has given him that insight into the secret longings of the Christian heart which is so necessary in the preparation of a volume of this kind.

The book is divided into two sections. The first brings a Scripture portion, a prayer, and a hymn for each morning and each evening—covering a period of four weeks. The second, under the title "Alone With God," brings numerous prayers for the various occasions which are common to the life of the older Christian as well as many comforting Bible promises.

The large, clear type, the easily fingered pages, and the practical, sturdy binding make it a book which will be treasured by all whose eye of sight is growing dim but whose eye of faith grows brighter as the evening shadows lengthen.

No doubt there is someone in your relationship or acquaintance whose heart will be gladdened by the gift of a copy of **Treasures of Hope.**

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Church of England To Seek Autonomy?

Archbishop of York Advocates More Freedom from State Domination

LONDON (By Wireless)—Greater independence of the Church of England from the State was urged by the Archbishop of York, Dr. Cyril Forster Garbett, in his presidential address to the convocation of York. He warned, however, that efforts to disestablish the Church would delay rather than hasten reform.

"In actual practice," Dr. Garbett declared, "the Church has a large measure of freedom and the majority of members, clerical and lay, are unconscious of any external restraint, but this freedom is precarious in nature. It rests on state acquiescence and on the good will of the great mass of Englishmen, and would be endangered if disputed matters were taken to the courts."

Dr. Garbett specifically demanded the right to revise church worship without appeal to Parliament, revision of church law to bring its canons up to date, and the right to select bishops and other high ecclesiastics, who are now appointed by the State.

The archbishop asserted that the Church should claim spiritual autonomy, and added that without this autonomy it may be "bound in chains by the dead hand of the past, or become an instrument of the government or propaganda used by the dominant party in the State.

State Extending Its Power

"In days when the State is steadily extending its power and invading departments of life which were once self-governing," Dr. Garbett stated, "it is vital that the Church, as the largest and oldest of all corporate bodies within the State should have freedom in matters of faith, worship and discipline."

To those who felt that the Church could only secure greater spiritual independence by complete separation of Church and State, Dr. Garbett replied:

"To ask for disestablishment now would, in my opinion, delay rather than hasten essential reform. Moreover, disestablishment would be generally misunderstood on the continent as state repudiation of religion at the very time when the Christian faith is attacked as never before. Therefore, my plea is to agree among ourselves to the changes in the relationship between Church and State which we regard as most urgent. Until such an agreement is reached, we cannot expect the State to act."

Says Europe's Future Rests On Policy Towards Germans

London (By Wireless)—Europe's future depends on a liberal and democratic policy being shown to the Germans, Dr. G. K. A. Bell, Anglican Bishop of Chichester, declared here on his return from a visit to Germany.

Dr. Bell said that the choice before Germany and Europe was "between militarism and peaceful democracy, and between nihilism and Christianity."

The Church of England's representative to foreign churches, Bishop Bell, who is also a member of the Provisional Committee of the World Council of Churches, expressed the conviction that the Churches could do much to help.

"The whole future of the German people depends on the policy of the Allies and the spirit we encourage within the German people themselves," he stated.

Christian People's Party Wins Six Seats in Norway

Oslo (By Wireless)—The Christian People's Party has won six seats in the Norwegian Parliament, according to incomplete returns from Norway's 29 election districts. In the last election of 1936 the party returned only two candidates.

Observers regard the success of the party as one of the major surprises of the election, especially since it sent candidates into only eleven districts. It is expected that the party will canvass the entire country in the communal elections to be held during December.

Backed by the State Lutheran and the Free churches, the Christian People's Party platform called for "a Christian contribution to Norway's social and political life." Among demands made was a program for "a renewal of the Christian spirit in schools."

On the basis of returns at present, representation in the new Norwegian Riksdag will be made up as follows: Labor Party, 77; Farmers' Party, 10; Conservative Party, 26; Communist Party, 10; Liberal Party, 21; and Christian People's Party, 6. This is the first time Communists have been elected to office.

Catholics Oppose Socialized Medicine for Australia

Sydney (By Wireless)—Oppostion to the federal government's plans to nationalize the medical profess has been voiced by Roman Cath officials here.

Dr. V. J. McPhee, chairman of Advisory Council of Lewisham Cat lic Hospital, declared the propo was "impractical" because it wo destroy the close relationship betw doctor and patient.

He intimated that Catholic gro would not surrender control of t hospitals.

Niemoeller's Church Held Intercession Services

Berlin (By Wireless)—Daily serv of intercession were held by the c gregation of the Church of Jesus Ch in the Berlin suburb of Dahlem dur the eight years that its pastor, Martin Niemoeller, was confined concentration camps by the Nazis was disclosed here.

Dr. Niemoeller drew an overfl throng to the church's parish house he told of his experiences during long imprisonment at the Sachsenhau sen and Dachau camps.

He also attended the first session the governing body of the Confessio Church held since the war. When and his wife entered, the churchm arose and sang, "Now Thank We Our God."

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chelfelder Heads ew Relief Agency

esentative of Lutheran World Convention to Direct Aid For Europe

IEVA (By Wireless)—Dr. Sylester C. Michelfelder of Toledo, has been appointed director of ew Division of Material Aid in epartment of Reconstruction and Church Aid of the World Coun- Churches. Dr. Michelfelder is issioner of the American Section Lutheran World Convention and Geneva to cooperate with the l Council in relief work.

Division of Material Aid, Dr. elfelder said, will channel relief received from churches abroad meless and starving populations rope. He predicted that the work e division will extend to half a countries, and stressed the imate need for three full-time ers in Italy, Czechoslovakia, and many.

e Lutheran churchman said he is ng to America, Great Britain, and len for help, and called on ches in the United States for funds urchase medicine, blankets, shoes, es, bicycles, motorcycles, and from Army surplus stores. There need also, he said, for used clothand bedding and for shipments of s, cattle, and cereals.

rges Inter-Church Committees

urged Churches abroad to form g inter-church committees to coate appeals for aid and plan de of warehousing, shipping, and oms clearances. He added that g denominational committees ld also be set up in these coun- to work through the inter-church mittees.

elief-giving organizations, Dr. elfelder recommended, should s for official government cooperaand for travel validations. He osed that a delegation be appointo interview General Eisenhower on matter. Another immediate need, pointed out, is to survey agencies ilable in Switzerland to distribute plies.

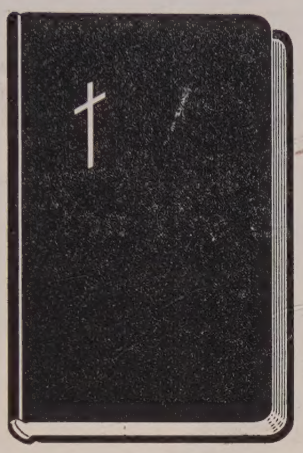
sserting that the church relief pron has been made necessary bese "there is no working agreeit among the great powers adetely to care for millions of war ims," Dr. Michelfelder said that e cry of the suffering has reached Christian Churches, and we can do ning short of taking it up and uting it to the world."

A Common Effort of Mercy

"All governmental and humanitarian organizations must be used," he stated, "but even these will not be enough. The Churches can contribute to the Universal Church in a common effort of mercy. The task is so great that every loaf, every fish, and every available vitamin pill or blanket, shoe or overcoat must be collected, or it will be too late.

"The future of the Church itself is at stake. It is an insult to God and man for the Church of Jesus Christ only to say to suffering millions, 'Go in peace, the Lord will provide,' and then do nothing more. We believe the greatest missionary opportunity of the age is ours now if we hasten to these people with our arms laden with the necessities of life, which we can give them in the name of our Saviour."

Suggested Books for Your Christmas Gift List



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Marahrens Ousted By German Church

Bishop of Hanover Asked to Resign in Purge of Nazi Sympathizers

GENEVA (By Wireless)—Anti-Nazis are now completely in control of the Evangelical Church of Germany, it was said in a statement drawn up by the newly-created Council of the Church.

The statement, made public here by the World Council of Churches, confessed that the German Church shares in the nation's guilt, but added that "a new beginning is to be made. . ."

As one of the final acts in a purge of pro-Nazi church elements, Bishop Theophilus Wurm, head of the German church council, has requested the resignation of Dr. D. Marahrens, Bishop of Hanover, who compromised with the Nazi regime, it was learned here.

"With great sorrow do we say: through us, endless suffering has been brought to many peoples and countries," the German Church statement said.

Confess Their Shortcomings

"It is true we have struggled for many years in the name of Jesus Christ against the spirit which found terrible expression in the National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously, for not loving more ardently.

"Now a new beginning is to be made in our churches. Grounded in the Holy Scriptures, directed with all earnestness in the only Lord of the Church, they now proceed to cleanse themselves from influences alien to the faith and to set themselves in order.

"We hope in God that, through the common service of the churches, the spirit of violence and revenge, which again today tends to become powerful, may be brought under control in the whole world and that the spirit of peace and love, wherein alone tortured humanity can find healing, may gain mastery. In an hour in which the whole world needs a new beginning, we pray, 'Come, Holy Spirit.'"

Join World Council of Churches

Bishop Theophilus Wurm of Wurttemberg, and Dr. Martin Niemoeller will serve as representatives on the World Council of Churches from the Council of the Evangelical Church of Germany. Announcement that the German Church had joined the World Council was made in Stuttgart at the first assembly of the Church's newly created twelve-man council.

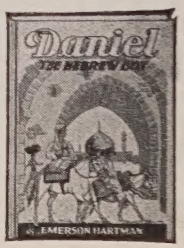
Bishop Wurm is chairman of the German Church Council and Dr. Niemoeller is vice-chairman, with responsibility for contacting Churches abroad.

Foe of Lutheranism to Be Doctor of Church of Rome

Rome (By Wireless)—The Roman Catholic Church will shortly proclaim St. Lawrence of Brindisi, a Capuchin monk who died in 1619 and was canonized in 1881, as a Doctor of [illegible] Church, according to Vatican sour[illegible] First step toward the solemn proc[illegible] mations has already been taken w[illegible] the publication of the saint's fourt[illegible] quarto-volume work, Omnia.

The volumes total 8,000 pages [illegible] contain 52,000 quotations from the [illegible] ble and the Church Fathers. T[illegible] were written in Greek, Latin and [illegible] brew, and were completed with 20,[illegible] marginal notes and 500 index pa[illegible] St. Lawrence was known for his re[illegible] tation of Lutheran doctrines as preac[illegible] in Germany.

Christian Fiction



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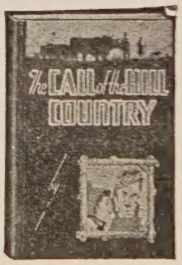

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eater Aid Asked By World Council

lling Conditions Confront Relief Workers, Particularly in Germany

NEVA (By Wireless)—The World Council of Churches has appealed e Churches of the United States other countries to launch an imeate drive for relief supplies to pe. It was announced that a spesection has been set up in the cil's Department of Reconstruc- and Inter-Church Aid to assist in istribution of these supplies.

'e do not propose that the Churchsume any part of the responsibilvhich belongs to UNRRA and the ary governments," a statement by Council declared. It added, how-, that "these agencies must ase a much greater task of largee relief than they have yet undern and be given increased finansupport."

the same time, the Council said, Churches must supplement govnental programs by special efforts heir own "to give such assistance hey can through their own chan- to those who otherwise will not reached."

he World Council's appeal was ed by Dr. W. A. Visser 't Hooft, eral secretary; Dr. J. Hutchison kburn, director of the Department Reconstruction and Inter-Church , and by several American church resentatives in Geneva.

merican signers were Dr. Samuel Crea Cavert, general secretary of Federal Council of the Churches of ist in America; Dr. Sylvester C. helfelder, commissioner of the erican Section of the Lutheran rld Convention; Dr. Benjamin J. sh, field executive for work in rope of the Board of Foreign Mis- ns of the Presbyterian Church in USA; Dr. Carl E. Schneider, repreting the Evangelical and Reformed urch; Werner Wickstrom of the thodist Church; M. R. Ziegler, exutive secretary of the Brethren rvice Committee; and Robert Root the Congregational Christian urches.

Need Is Greatest in Germany

"It has become entirely clear to us," e appeal said, "that as winter comes ere will be appalling suffering and eat numbers will perish from hunger d cold unless generous assistance is ven. What we have seen with our n eyes and heard from unimpeachle witnesses convinces us that the need in many parts of Europe is much more desperate than has yet been realized.

"This is particularly true in central Europe, where the lack of food and clothing and other necessities of life during the coming winter will be the most acute, and where no adequate plans for relief have yet been made. In Germany, the problem is greatly aggravated by the precipitate influx of millions of exiles from areas in the east in which they are no longer allowed to live."

The Council stressed that its appeal was not intended as a substitute for the program of reconstruction of shattered church life it has already set in motion, but as supplementary to its plans for evangelistic, educational, and social work in war-affected European countries.

Referring to the new relief section set up in the Department of Reconstruction and Inter-Church Aid, the Council said:

"This has been done in the knowledge that supplies are already assured by American Churches, and in the expectation of far greater supplies when the full extent of the need is realized.

"As a result of inquiries already made by the Council's staff, it is convinced it can provide for effective distribution of all such supplies through Churches in countries where

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the need is greatest and through other existing agencies which have given assurance of their cooperation.

"In some of these countries, Churches are already organizing in a way that enables them to be centers of distribution for whatever supplies we can furnish. Efforts for physical relief will thus be integrally related to the program of church reconstruction."

Canterbury Convocation Scores Deportations of German Families

London (By Wireless)—Expulsion of German families from eastern parts of Germany and the Sudetenland was deplored by the Upper House of the Convocation of Canterbury here as a violation of "the principles of humanity that the Allies are pledged to uphold."

The resolution adopted by the Upper House expressed hope that British authorities would continue to make representation to the governments of Russia, Poland, and Czechoslovakia to "end these miseries."

Calling on Christians to support the government in these efforts, the bishops urged them to accept continued restrictions on imports and ration in order to release food, coal, and transportation during the coming winter for the people of Europe.

"I would not go so far as to say that no German should be deported from Czechoslovakia or Poland," said Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. "I think one is bound to admit there is a case for reordering of population. At the same time, there is nobody here who would not regard with the utmost horror the way in which, and the scale on which, these deportations have been made.

Finnish Synod Moves Toward Language Change

A movement toward use of English instead of Finnish as the official language at congregational and synodical meetings has been launched in the Finnish Evangelical Lutheran Church (Suomi Synod).

At its annual convention in Duluth, Minn., the denomination voted that the English language be permitted and encouraged on the floor of the convention in order to obtain more representative delegations from the congregations. Organized at Calumet, Mich., in 1890, the Synod which has a confirmed membership of about 23,000, has always used Finnish.

Pointing out that the Church "is more and more getting members of other nationalities chiefly through marriage," the Rev. Walter J. Kukkonen, editor of the *Lutheran Counselor*, declared that those people who understand no Finnish are at a disadvantage in church services, congregational meetings and other meetings, and conventions.

"There is no excuse for a Finnish Sunday school or even a Finnish Sunday school class," he said. "There is even less reason for Finnish Luther Leagues. The time has also come when the minutes of congregational meetings and board meetings, especially in our city churches, should be written in English and, if necessary, translated orally into the Finnish language."

Danish Lutheran Pastor Resigns To Join Catholic Church

Copenhagen. (By Wireless)—The Rev. Roerdam Bonnevie, 34-year-old pastor in the Aalborg diocese of the Danish Lutheran Church has submitted his resignation and announced his intention to join the Roman Catholic Church, it was reported here. The pastor has been exempted from parochial duties pending decision on his resignation.

Illinois Attorney Will Press Adultery Cases

Setting in motion a new force against immorality, State's Attorney Tuohy of Chicago has assigned Collins Fitzpatrick, an assistant state's attorney, to canvass divorce courts for evidence of adultery upon which to base criminal prosecutions.

Cases involving misconduct of wives of soldiers and sailors serving overseas will be given special attention, Tuohy said, adding that adultery charges set forth in divorce actions will be investigated with a view to criminal prosecution of erring wives and their paramours.

"In any charge of adultery in a divorce bill there is public record of the essence of a crime," he said. "We don't have any right to overlook that. It is certainly the state's obligation to follow up with criminal prosecution. Adultery is a crime, and a guilty person must be punished."

Proclaiming the state's solemn obligation to do all possible to help preserve the sanctity of the family, Tuohy declared: "Particularly is this true in regard to men who are fighting for their country and their homes. I can conceive of no greater blow to the morale of a soldier than to learn that the home he has been fighting for has been broken up through adulterous conduct."

Lutheran Chaplain Lost Life on Prison Ship

The Navy Department has announced the death of Lt. Comdr. Herbert Ray Trump, ChC, USN, one of the three Navy chaplains who lost their lives in the December 1944 torpedoing of a Japanese prison ship. Next of kin were notified by the Navy after government received a partial lis 1,001 Americans who lost their l when, according to Japanese sou the ship left Manila, December 1944, and was torpedoed two days l in Subic Bay.

Chaplain Trump was detained the Japanese while serving with Fourth Marines in the Philippine tion at Olongapo, P. I., Manila area, and was at Camp 1, Cabanatu Luzon, for many months. Lt. Fra J. McManus, a Roman Catholic ch lain, and Lt. David L. Quinn, an E copal chaplain, aboard the same s were also reported lost.

Chaplain Trump, a Navy chapl since 1929, is the first Lutheran N chaplain reported killed in this w He is a member of the Eastern Dist of the American Lutheran Church. wife, the former Mabel Elizab Gohdes, and two children, Doro Mae and Phyllis Anne, live at 1 East Mound St., Columbus, Ohio.

Lutheran Brevities

Rev. Francis A. Shearer, recently stalled Secretary of Inner Missions the United Lutheran Church Board Social Missions, has for four ye served the Board of Inner Missions the Ministerium of Pennsylvania, pr to which he was president of the W kes Barre Conference. In order conduct services for the deaf he lea ed the sign language. His assignm is largely field work and the edit of Inner Mission literature includ the weekly "A Message for the Da distributed to shut-ins and those g graphically unable to attend chu services.

A mild controversy has arisen American Lutheran Church circ over a recent editorial in "Luther Standard" on Gospel hymns and cl sical hymns, and has been fed by "Time" magazine church music st in which a congregation in Iowa that body was featured. Summarizi the contentions, pro and con, the e tor of the "Standard" concludes th if the Church is to be all things to men, it must utilize whatever for of music are acceptable to differe types of people, regardless of individ al preferences of hymn-book compile He declares: "The angels rejoice ov one sinner that repenteth—wheth Palestrina's or Rodeheaver's mus helped to bring him to repentence and urges that, regardless of person likes, one should "judge the merits church music from the standpoint the angels rather than from the stan point of the music critics."